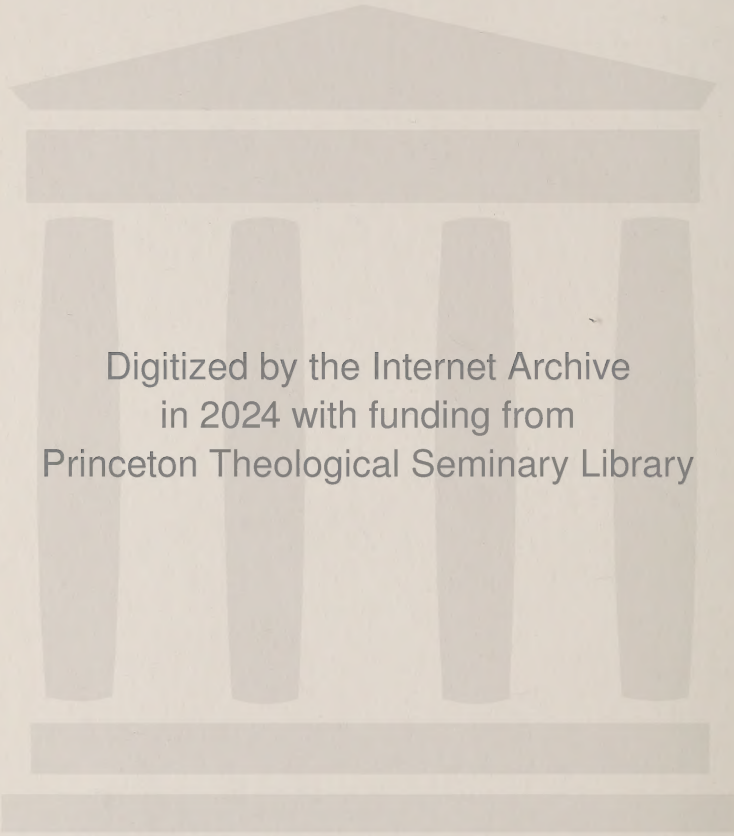


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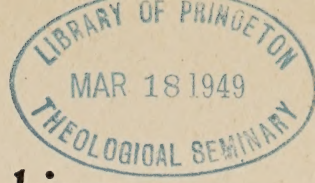


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Christian Unity in the Making

BOOKS BY CHARLES S. MACFARLAND

- ✓ The Spirit Christlike, 1904
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- The Infinite Affection, 1907
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- Spiritual Culture and Social Service, 1912
- Christian Unity at Work, 1913
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- Religion Through the Ages (in collaboration with Hermon F. Bell), 1948
- Christian Unity in the Making, 1948



Christian Unity in the Making

The First Twenty-five Years

of

THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST
IN AMERICA

1905-1930

by

✓
CHARLES S. MACFARLAND

General Secretary Emeritus



THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA

NEW YORK, N. Y.

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REV. ROSWELL P. BARNES, D.D.

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To
SAMUEL McCREA CAVERT,
my loyal associate for nearly thirty years,
and to
*our companions on the staff of the
Federal Council, past and present, whose
devoted service has ministered to the rich
fulfillment of the history and prophecy
recorded in these pages.*

FOREWORD

THIS study, undertaken at the request of the Executive Committee of the Federal Council of the Churches of Christ in America, is completed as the writer passes his eightieth anniversary and the thirty-eighth year of his association with the Council. The task has been its own reward as it has awakened memories of the men whose lives were built into the structure. While in the early years the person of the narrator appears unduly, he was little more than one of the workmen, fashioning the construction from the plans formulated by the vision and minds of many men.

In the attempt to compress the history of twenty-five years into one volume the best that could be done was to turn on the light here and there from year to year. The writer is deeply indebted to three men, representative of those who guided the steps of the staff, who have served as his advisory committee in the preparation of the volume. Dr. George W. Richards has been a judicial and sympathetic mediator between cooperation in Christian life and work and the movement for unity in faith and order, which found their way to common ground in the emerging World Council of Churches. Dr. John M. Glenn has been from first to last a guide in the policies affecting the social objectives of the Council. Dr. Frederick L. Fagley, in the early years among the pioneers in state and local federation, has continued among the most reliable of counsellors. They share responsibility for the form and content of this narrative. Expressions of opinion or judgment are the sole responsibility of the writer, unless otherwise stated.

The wife of the author, Genevieve Dayton Macfarland, who at periods was a member of the Council's staff, has rendered patient and interested service in the composition and preparation of the manuscript.

C. S. M.

Mountain Lakes, N. J.
June 23, 1948

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INTRODUCTION

THE Federal Council of the Churches of Christ in America did not spring Pallas-like from the head of Zeus, nor did it grow overnight and wither in a day like the gourd which shaded the head of Jonah. It came not by magic nor by evolution, but by gradual realization of men who through the Holy Spirit discerned the implications of the Gospel of the kingdom of God. "First the blade, then the ear, then the full grain in the ear."

The early Christians, after the day of Pentecost, were of "one heart and soul"; but, before a generation passed, divisions developed among them. Paul defined the ideal relation between the different congregations when he wrote to the Corinthians: "There are varieties of gifts, but the same Spirit; there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one" (1 Corinthians 12:4). There was to be unity of spirit in diversity of form. The church is not a finished mechanism but a dynamic organism.

Before the second century Christian practice failed to match the apostolic ideal. Some in their zeal for unity suppressed diversity and obtained uniformity. Others, eager to preserve diversity, neglected unity and got division.

The first divisions came in response to two fundamental questions: 1. What must I do to be saved? 2. What think ye of Christ? The different answers to these questions were largely determined by religious background, the genius of nations, the character of culture, the influence of theological and ecclesiastical leaders, and the temperaments of individuals and groups. Most, if not all, of the divisions were well meant but misguided attempts to preserve the simplicity of the Gospel of Jesus and His first great interpreters, Paul and John.

The majority of Christians were convinced that the only way of saving Christianity from submergence under the flood of paganism and from disintegration through heresy and schism was by the consolidation of the scattered Christian congregations into one organization with authoritative apostolic norms—the Rule of Faith, the Canon of the New Testament, and the Episcopal Office. These were more the product of the common will of the majority than the conscious volition of separate individuals. Thus ancient Catholicism was born, claiming to be both apostolic and orthodox, the divinely authorized guardian of grace and truth.

Ancient Catholicism became the subsoil of later Oriental Catholic Orthodoxy and Roman Catholicism. These institutions were a historical necessity in the ancient and medieval ages; but their claims

to permanency and absolutism cannot be validated by the spirit of the primitive apostolic communities, which lived by the freedom of the Gospel and not in bondage of the letter of the law. The attempt at uniformity of civil and religious institutions will always fail because it disregards claims of individuality and of nationality which are as deeply rooted in nature as the aspirations to universality.

With the dissolution of medieval uniformity came modern divisions—nationalism in the state, denominationalism in the church, twins born of the same parentage. The transition from the one to the other was made in two historic movements: The Renaissance, the rediscovery of man; and the Reformation, the rediscovery of God. From the one came humanism and from the other Evangelicalism,—the direct opposites of controlling ideals of medieval life, universal domination by the group and renunciation of the world by the individual.

The rediscovery of the New Testament and the experience of saving faith, sovereign grace, and the priesthood and brotherhood of believers, had in them the dynamic of a new age—an age in which nationalism took the place of cosmopolitanism, and denominationalism of Catholicism. Both were the result of individualism and personal freedom in place of institutionalism and imperial authority. But the new age bred its own brood of troubles. Its gains were not without losses or its virtues without vices. Time came when the ills of nationalism and denominationalism were no more tolerable than the evils of imperialism and papacy.

The churches of the modern age shared the spirit of the national states. They divided into sects and schisms, each opposed to the other and none recognizing a common faith and life binding on all. Each was sufficient unto itself and was the arbiter of its controversies. True, all appealed to the Bible but the Bible had as many different meanings as interpreters. Conflicts between churches were fought out with bitter polemics by ecclesiastical assemblies, by ministers of the Gospel, and by the laity.

The Reformers in the 16th century deplored sect and schism in the church as both unprofitable and unchristian. No sooner had they separated from the church of their Fathers, than they took steps to retrieve the loss incurred by divisions. The hope of a united Protestantism, yea of a united Christianity, though not fulfilled, never died out in Melancthon and Calvin, Bucer and Cranmer, Duraeus and Calixtus, Zinzendorf and Wesley, and in leaders who followed them. They caught a glimpse of the unity of the churches, deeper than their diversity, of the essentials of Christianity in distinction from its doctrinal and institutional forms, of a

law higher than the will of denominational judicatories, of a kingdom wider than any church or all churches.

In the light of this vision the spirit of polemics waned and the spirit of irenics grew. Men began to feel, however vaguely, that they might differ in doctrine, worship and government, and yet co-operate for the moral and social betterment of nations. While they differed in certain points of creedal statement, in their hymns and prayers they agreed. There were those who attempted to heal divisions by the restoration of Catholicism, but none of these attempts would cure the ills of denominationalism. Nothing but a new inter-denominationalism, recognizing both the unity of the spirit of Christianity and the diversity of its forms, conserving the freedom and personal initiative which go with denominations, and yet engendering cooperation in place of competition and subordinating denominational welfare to the advancement of the kingdom of Christ upon earth—this alone will satisfy the demands of the Christian consciousness today.

So various forms of closer relation among the churches began to be tried, including the Evangelical Alliance, and world-wide alliances or councils of churches of the same form and order, all emphasizing cooperation instead of competition in the interest of the kingdom of God. A long step in advance was taken when the Federal Council of the Churches of Christ in America was organized in 1908, in the city of Philadelphia.

The Federal Council is the tangible form of a new relation among the churches in America. Men had dreams and visions of it long before it was organized. Canon Freemantle, in the Bampton Lectures (1883), spoke on *The World as the Subject of Redemption*. Philip Schaff in 1845 wrote: "The secular interests, sciences, arts, governments, and social life have become since the Reformation always more and more dissociated from the Church. . . . This is a false position, since the idea of the kingdom of God requires that all divinely constituted forms and spheres of life should be brought to serve Him, in the most intimate alliance with religion, that God may be all in all." The words and works of Josiah Strong and Walter Rauschenbusch profoundly influenced the attitude of churches toward the national, social, and economic orders, not only in the United States but in the western world.

"In the century from 1750 to 1850," Prof. Whitehead says, "there was a change in the 'climate of opinion'—a subtle phrase with a wealth of meaning. Undreamt of changes took place in the social, the industrial, the economic, and the religious life. These are a 'challenge,' in Toynbee's terms, which must be met by a 'response' in this 'time of trouble.'" The Federal Council gradually but

courageously met the challenge and is making the response in every sphere of life, individual, social, national, and international.

Men of spiritual insight, who on that account had prophetic foresight, have discerned what was latent but not patent in the Gospel of the Kingdom of God—its social no less than its individual implications. The manner of implementing them in our time is described in a masterly way in “Christian Unity in the Making: the First Twenty-five Years of the Federal Council of the Churches of Christ in America, 1905-1930,” by Charles S. Macfarland, the creative spirit of the Council, and dedicated “to Samuel McCrea Cavert, my loyal associate for nearly thirty years, and to our companions on the staff of the Federal Council, past and present, whose devoted service has ministered to the rich fulfilment of the history and prophecy recorded in these pages.” To write an introduction to this book is a high privilege for one who, like myself, has had a continuous connection with the Council ever since the Inter-church Conference on Federation in 1905.

Now that we have ascended one peak, with not a little toil and sweat, we take courage to climb another peak whose summit is dimly seen through the morning dawn—The World Council of Churches!

GEORGE W. RICHARDS.

Lancaster, Pennsylvania
July 1, 1947

CHAPTER I

THE ROAD TO FEDERAL UNITY, 1905

IN the year 1905 the Lewis and Clark Exposition celebrated the conquest of the American continent by the pioneers of a century earlier, symbolizing the unification of a new nation under a constitution which was "to form a more perfect union, establish justice, insure domestic tranquility . . . and secure the blessings of liberty." At the same time Theodore Roosevelt was making peace between Russia and a victorious Japan, and France and Germany were engaged in negotiations over Morocco in a crisis that was but the prelude to another conflict shaking the very foundations of civilization.

The year 1905 is also a marked date in the annals of American Churches. Succeeding generations of far-visioned leaders, throughout the nineteenth century, had prophesied and made approaches towards what they were wont to term "the unity of Christendom." In 1905, after several years of consultation the major proportion of the Protestant churches, through delegates appointed by their highest authorities, came together in official conference on their relations to each other and their cooperation in service to a disordered world.

On November 15, 1905, at Carnegie Hall in New York, a layman, J. Cleveland Cady, convened the Interchurch Conference on Federation, composed of 436 members officially appointed by 29 Evangelical denominations; 93 alternates and 16 honorary members. Negro members to the number of 19 added a happy touch of color and variety. About 70 of the participants were laymen, including Congressman Henry Kirke Porter, Judge Peter S. Grosscup, Governor James A. Beaver of Pennsylvania, Hon. George Wharton Pepper, John S. Huyler, Justice David J. Brewer, Lieutenant Governor M. Linn Bruce of New York, Judge Henry Wade Rogers, Robert E. Speer, John R. Mott and President Woodrow Wilson of Princeton University. Attention is called to the proportion and character of the lay members because, so far as the writer can recall, neither before nor since has there been quite so impressive a roll of laymen at any such conference. The majority of the assembly were pastors, board secretaries, editors, college and university and seminary presidents and professors. There were 25 bishops and any number of bishops-to-be. As a gathering representing the church life of the United States this group could hardly have been excelled either in its representative nature or in the high standing of its personnel, except for the fact that not a woman's name appears on the roll.

There were names of note among the speakers: Hon. Martin W. Littleton, President William J. Tucker, Bishop William T. Doane, James L. Barton, President William H. P. Faunce, Bishop William F. McDowell, Josiah Strong, J. Campbell White, J. Wilbur Chapman, S. Parkes Cadman, Hon. Samuel B. Capen, Donald Sage Mackay. On the Executive Committee which prepared for the conference we find such names as Hon. Frederick Frelinghuysen, Hon. Charles Evans Hughes, Lucien C. Warner, D. Willis James, Morris K. Jessup, J. Edgar Leaycraft, Eben E. Olcott, Charles M. Pratt, James Talcott, Mornay Williams, Charles W. Shelton, William Ives Washburn and James R. Joy. Others who served in voluntary administrative capacity were: Meletiah E. Dwight, John Bancroft Devins, Alfred R. Kimball the treasurer, and finally the executive secretary for correspondence, Elias B. Sanford, whose vision, organizing genius and persuasiveness were the central light and power which had, over a considerable period of years, led to his long-foreseen goal in this assemblage.

The significance of this event lay in the fact that, for the first time, church bodies of the United States came together, under ecclesiastical sanction, to confer on their mutual task of human salvation through the Gospel. These bodies were: Baptist (North), Free Baptist, Seventh Day Baptist, Christian, Congregational, Disciples, Evangelical Association, German Evangelical Synod, Friends, Lutheran (General Synod), Mennonite (General Conference), Methodist Episcopal, Methodist Episcopal South, African Methodist Episcopal, African Methodist Episcopal Zion, Primitive Methodist, Methodist Protestant, Moravian, Presbyterian in the U. S. A., Cumberland Presbyterian, United Presbyterian, Reformed Presbyterian, Protestant Episcopal, Reformed Episcopal, Reformed in America, Reformed in the U. S., United Evangelical, United Brethren, Welsh Presbyterian. Conspicuously lacking in response to the call were the Southern Baptist, the Presbyterian in the U. S. (South) and several Lutheran bodies.*

Here was assembled a "Who's Who" of the religious, cultural and educational life of the nation. How did they come to be there? That question carries us back over many years of faithful missionary work by a few men. The writer will not go back all the way. He has done that in another volume.† But we need to review the

* See *The Churches of the Federal Council*. Charles S. Macfarland. Fleming H. Revell Co. 1916.

† *Christian Unity in Practice and Prophecy*. The Macmillan Company. 1933. In this volume the author begins with the early disciples and follows through the Apostolic Church, the Ecumenical Councils, and the Reformation and Post-Reformation periods.

nineteenth century to find the streams that led to the making of history in the Interchurch Conference on Federation. History is elusive and the records of many of its causes and currents become lost pages. We may content ourselves with an approach to the earlier history of denominationalism and the beginnings of its integration in the United States. In considerable measure we inherited our divisions. Our widely differentiated groups of population, coming from various sections of the Old World, lent themselves with prompt facility to the processes of religious division from the very beginning. These people had come here seeking both civil and religious liberty, and they carried their freedom to sad extremes in religion. From the beginning and onward up to the nineteenth century religious denominations were created, divided, and subdivided.

The diversity of church organization and life in the United States needs to be considered, however, in perspective and with insight and sympathy. It is a phase of the complexity that characterizes the social life of the New World and was largely brought about by the same influences. It is inherent in the adventurous democratic spirit. There is, moreover, a homogeneity that is obscured by organizational division. Allowance must be made for those human diversities—racial, geographical, linguistic, temperamental and even convictional elements inherent in human nature itself. The early period of American religious history, characterized by an intensification of the inherited divisions, induced in all too large measure by the misdirection of the new freedom, paralleled the political divisiveness and indeed was involved in it. Later on, in the nineteenth century, the same divisive process within families of churches was brought about over slavery and secession.

It would be difficult to set any date at which what may be termed church "cooperation" began. There are records of particular occasions, during the latter part of the eighteenth century, when church bodies joined in petitions to the state for the redress of grievances, even including Roman Catholic churches. These were, however, of local and minor importance.* The earlier separations in the eighteenth century were so intense that even the so-called Great Awakening of religion not only failed to unite churches and groups but at times added to the divisions. New converts were so zealous that they formed new bodies. Moreover, there were schisms created by different judgments as to the revival and to revivalism in general. Organized reaction to this religious

* See *Journal of the Presbyterian Historical Society*, March, 1946: "Church Cooperation in 1797."

separatism and the search for Christian unity constituted a forward cycle in evolution, beginning nearly a hundred and fifty years ago.

The movement, like the Protestant Reformation, originated with great souls, individually and in groups. Beginning with the early part of the nineteenth century, probably the first manifestation of the federative process was one which included both sentiment and practicality, namely, the evangelizing spirit which culminated in the American Bible Society. It was formed in 1816 "for the circulation of the Holy Scriptures without note or comment." The phrase "without note or comment" was obviously necessary to unity in that day and generation. Here was a beginning of concord manifested in meeting a great common responsibility by avoiding controversial issues. The dominant spirit of sectarianism was such at that time as to call for a tribute to the valiant spirits who were able to overcome it to this extent, for we are told that, if a prayer was offered, either liturgically or extemporaneously, in a board meeting, there were always some present who were not able to say "Amen." Shortly after the organization, while the reading of the Scriptures was permitted at the meetings, it was decided "to discontinue the exercises of prayer and preaching" and "thereby avoid all interference with the various opinions of members regarding the forms of religious worship." While the question of prayer at the meetings came up again later, it was decided that there "should be no religious exercises beside the reading of a portion of Scripture."

The Sunday School movement, from its very inception, began to foster a spirit of unity. The Sunday School organizations appeared first in local areas, the oldest one existing until recent times being the Sunday School Society of Philadelphia, which was organized in 1791. The desire for a comprehensive body was realized in the organization of the American Sunday School Union in 1817, whose objects included that of cultivating "unity and Christian charity among those of different names." Among the earliest of international Christian gatherings were those in the interest of the Sunday Schools. The later International Lesson Committee also antedated federation in the preparation of common lessons. The nearest approach to the modern federative movement was that of the associations of ministers in cities and other local areas for prayer and conference and increasingly for social and civic needs.

The earliest movement for what was called "union," devoted to that one purpose, was the American Association for the Promotion of Christian Union on Apostolic Principles, in 1839. It languished for several years, largely due to ecclesiastical difficulties and conflicts among the Presbyterian churches, but was revived early in

1846 and issued an "Overture for Christian Union," whose proposals, never adopted, were not altogether unlike those later embodied in the Federal Council.

We now come, however, to the body which was in largest measure the precursor of the Federal Council of the Churches of Christ in America,—the Evangelical Alliance. It did not originate in America, the World Evangelical Alliance preceding the branch established in the United States. At the same time, the leadership in this great body came largely from our own country. A Lutheran leader, Samuel Schmucker, as early as 1838 issued a fraternal appeal to the American churches urging an "alliance" of the several Protestant bodies which would not disturb their denominational organization and would enable them to render united service.* It is interesting to note the leadership of a Lutheran in these early days in view of the conservative attitude of some of our Lutheran bodies. Associated with the name of Dr. Schmucker should be that of Philip Schaff of the Reformed Church in the United States, whose personality exerted great influence later on. At one of the meetings of the Evangelical Alliance, in an address on "The Reunion of Christendom," Dr. Schaff gave a prophetic definition of federal unity or union: "Federal or confederate union is a voluntary association of different churches in their official capacity, each retaining its freedom and independence in the management of its internal affairs, but all recognizing one another as sisters with equal rights and cooperating in general enterprises, such as the spread of the Gospel at home and abroad, the defence of the faith against infidelity, the elevation of the poor and neglected classes of society, works of philanthropy and charity and moral reform."

The Evangelical Alliance, however, holding its first session in London in 1846, was not a body of this type. It was an organization of individual Christians, without any organized attempt at reaching the churches as official bodies, as this was not then considered practical. As an indication of the manner in which great movements arise from different sources at the same moment, it is interesting to note that while Dr. Schmucker and his associates were arranging for a meeting on unity in New York in 1846, they received letters of invitation requesting the appointment of delegates to the gathering to be held in London that same year to consider the founding of the World Evangelical Alliance. At the London gathering there were several outstanding American religious leaders. The following action was taken by a rising and

* He reissued the appeal in 1870. See *The True Unity of Christ's Church*. By S. S. Schmucker. Randolph, 1870.

unanimous vote: "The members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great Evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of "The Evangelical Alliance.'" Among the early actions of the Alliance was the establishment of an annual world season of prayer, which has been continued to the present day.

This body established a doctrinal basis whose articles were as follows:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures;
2. The right and duty of private judgment in the interpretation of the Holy Scriptures;
3. The unity of the Godhead, and the Trinity of persons therein;
4. The utter depravity of human nature in consequence of the fall;
5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign;
6. The justification of the sinner by faith alone;
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked;
9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

Previous to the organization of the branch of the Alliance in the United States, international conferences were held in London in 1851, Berlin in 1857, Geneva in 1861, in all of which American delegates participated. Shortly before the fifth general conference, held in Amsterdam, the American branch was organized in New York, January 31, 1867. As one reviews the names of the personalities leading in this movement one is reminded of the Scripture passage, "there were giants in the earth in those days." They included Henry M. Field, Philip Schaff, Edwards J. Park, Howard Crosby, Samuel S. Schmucker, Theodore D. Woolsey, Samuel Irenaeus Prime, and many others who might be named, including the outstanding layman of that day, William E. Dodge the elder, who became the first president of the American branch of the

Alliance, serving until his death in 1883. Later he was succeeded by his son, of the same name, who served until 1903.

In 1869 a general meeting of the World Evangelical Alliance was to have brought delegates from Europe to New York, but the war between France and Germany caused the postponement of this sixth conference until 1873. Meanwhile, however, the American Alliance sent a delegation, including Philip Schaff, William E. Dodge and Cyrus W. Field, to Europe in response to a letter from Switzerland in 1870, signed by over two hundred Christian leaders, calling attention to the persecution of Protestants in the Baltic provinces. The meeting of the World Evangelical Alliance in New York in October, 1873, should have a place of historic interest. Never before had any gathering in this country brought together such an assembly of religious leaders, both American and foreign. In view of the fact that most international religious conferences later had to be held in Europe, it is interesting to recall that out of a membership of five hundred and sixteen at this great meeting seventy-five were from Great Britain, nine from France, twelve from Germany, six from Switzerland, two each from Belgium, Spain, Turkey, Holland, Italy, Greece and Prussia. From branches of the Alliance in the British Provinces of North America there were fifty-six and from the United States Alliance and its branches two hundred and ninety-four delegates. With the presence of many missionaries from the Near East, the Far East and South Africa, this was the greatest international Christian assembly of modern times up to that date. The quality of the gatherings may be indicated by such names as Charles Hodge of Princeton, Noah Porter and George P. Fisher of Yale, William F. Warren of Boston, Roswell D. Hitchcock of Union Theological Seminary, Richard Salter Storrs, Alvah Hovey of Newton, Hon. J. L. M. Curry of Richmond, James McCosh of Princeton, and the presiding officer of the conference, Theodore D. Woolsey of Yale. There were equally outstanding members from abroad, including Theodor Christlieb and Joseph Parker, the latter of whom, with Henry Ward Beecher, spoke on "England and America."

The World Evangelical Alliance met again at Basle, Switzerland, in 1879, and the United States branch met also in that year at St. Louis. Great meetings were held in connection with the Centennial Exposition at Philadelphia in 1876 and Martin Luther's fourth centenary was celebrated in October, 1883. Hon. John Jay was elected president of the United States Alliance in 1883. The secretaryship was a voluntary office and we find Iraeneus Prime and Philip Schaff acting as corresponding secretaries, and George U.

JAN 1885

Wenner, Lutheran, as the recording secretary, an office which he retained during the entire active life of the United States branch. Other outstanding names appear from time to time, such as General Clinton B. Fisk, Cornelius Vanderbilt, William M. Taylor of the Broadway Tabernacle, Phillips Brooks of Boston, John Hall of New York, Moses Hoge of Richmond and Bishop Matthew Simpson.

The organization in the United States developed to such proportions as to call for a general secretary who should give his entire time to it, and in 1886 Josiah Strong, who had just come to national reputation through his great volume, "Our Country," was elected to this position. This marked the widening of the scope of the Evangelical Alliance to include social service. In 1887, "all evangelical Christians in the United States" were called to a meeting in Washington to study the following questions: 1. What are the present perils and opportunities of the Christian church and of the country? 2. Can any of them be met best by hearty cooperation of all evangelical Christians which, without detriment to any denominational interests, will serve the welfare of the whole church? 3. What are the best means to secure such cooperation and to awaken the whole church to its responsibility?

In 1889 the general conference was held in Boston, including such new personalities as Bishop David H. Greer, James M. Buckley and Graham Taylor. About five hundred leading members of sixteen denominations came from every section of the United States. The United States Branch sent delegates to the World Evangelical Alliance in Florence, Italy, in 1891, including George Dana Boardman and Charles A. Stoddard.

Dr. Strong's utterances during this time constantly prophesied a coming together of the churches themselves, and in 1892 the world's meeting of the Alliance was held in Chicago to consider "the religious condition of Protestant Christendom," "Christian union and cooperation," "Christian liberty and the Church" and "social problems," the latter taking a larger place than ever before. President McCosh of Princeton spoke on "The Federation of the Churches," and President Hyde of Bowdoin told the story of the Interdenominational Commission of Maine, the first approach toward a state federation of churches. We note several proposals and activities of the Alliance which have been continued and developed by the Federal Council. Preceding the organization of the New York City Federation of Churches by six years, a conference was held (1888) which included several denominational mission societies, to consider religious conditions in the city. The emergence of a spirit of social responsibility calling for cooperation was becoming evident. In 1890, the field secretary of the Alliance, Frank Russell,

reported the holding of one hundred and thirty-eight meetings in fifty-two cities, in thirteen states, involving travel of eighteen thousand miles.*

We now approach the transition from the Evangelical Alliance, a body of individual Christians interested in united action, to the Federal Council of the Churches of Christ in America and the unification of the churches themselves. At this point a word should be inserted regarding the separation of Dr. Strong from the administration of the Alliance. He was ahead of his age and outdistanced the thinking of many of his associates. The feeling was expressed that his plans for social movements might be carried out better in some other way than through the Evangelical Alliance, with its chartered objects and its traditions. Dr. Strong therefore resigned in 1898 and a new organization was formed known as the Institute for Social Service, of which he became president and through which he rendered service during the remaining years of his life. He also served from 1912 to 1916 as the chairman of the Federal Council's Commission on the Church and Social Service, a body which undertook a task for which the earlier Evangelical Alliance was not ready.

From this point on the Alliance began to recede. There were several causes for its recession, among them being the fact that it had itself opened up the way for the churches to something larger. Meanwhile, other bodies had been developing, all manifesting the spirit of unity. The Young Men's Christian Association, followed by the Young Women's Christian Association, revival and laymen's movements, student Christian organizations and conferences, especially in the interest of foreign missions, missionary and young people's bodies, became expressions of the search and prepared the way for more official unity. In a less organized form interdenominationalism was increasing in the establishment of undenominational journals and in the broadening of the theological seminaries, in some instances by detachment from denominational controls. The movement for unity was also the result of and part of the modern educational advance of the time, including a broader and more spiritual study of the Scriptures.

Toward the end of the nineteenth century, a new type of local church had appeared in the United States known as the Institutional Church, largely associated with the names, among others, of Edward Judson, Charles A. Dickinson and Graham Taylor. The significance of this for a new approach to interdenominational fel-

* See volumes on the Evangelical Alliance in the library of Union Theological Seminary, New York.

lowship was at once seen by Elias Sanford, and under his inspiration the Open and Institutional Church League was organized in 1894. This marked a step in advance in that it brought churches as such together rather than simply uniting individual Christians as the previous movements had done. This gathering bears record of such names as Charles L. Thompson, Frank Mason North, John L. Scudder, Josiah Strong, Frank Russell, John Bancroft Devins, Washington Gladden, and also included such laymen as William E. Dodge and John S. Huyler. Several conferences, more or less national in character, were held and constituted a brief but significant stage in the movement for unity. Meanwhile, in several cities local federations of churches were being formed, partly through the influence of earlier local organizations of Bible societies, the earliest being the Federation of Churches and Christian Workers of New York City in 1895.

The Open and Institutional Church League promoted and was the basis of a succeeding national federation organized again largely under the inspiration of Dr. Sanford. A conference looking toward such a body, held in New York in 1900, whose permanent chairman was William E. Dodge, appointed a national committee on organization which included Charles E. Hughes, William Hayes Ward, Frank Mason North, Charles L. Thompson, John H. Converse and J. Cleveland Cady. The consultations of this committee resulted in the organization of the National Federation of Churches and Christian Workers, in Philadelphia in 1901, with Mr. Cady as president, Dr. Sanford as secretary and Alfred R. Kimball as treasurer. The organization meeting of the federation included members from similar local bodies in several areas of New York State, in New York City, Hartford, New Haven, Jersey City, Syracuse, Pittsburgh and Cleveland, the Interdenominational Commission of Maine, the Connecticut Bible Society, and the Evangelical Alliance branches of Pennsylvania, Boston and Philadelphia. It will be noted that the members of this body represented local churches in large measure, not national church bodies. New personalities appear, including Hon. Benjamin Odell, Rt. Rev. Ethelbert Talbot and Bishop John H. Vincent.

Early Foreign Missions

In the early part of the nineteenth century there was cooperation between the Presbyterian Church and the American Board of Commissioners for Foreign Missions of the Congregational Churches, together with the Reformed Church in America and the Associate Reformed Church, so that for a time the American Board was an interdenominational body and was instrumental in the in-

ception of the United Foreign Missionary Society in 1817. But we need to go further back than this. Foreign missions in America began as a union movement, at the famous Haystack meeting at Williams College in 1806, eventuating in the organization of the American Board in 1810. International associations began early when young Adoniram Judson, in 1811, went to meet the London Missionary Society to consider mutual relations between the foreign mission bodies of the two nations. In 1826 the United Foreign Missionary Society merged with the American Board. But due to conditions which could not then be overcome, the denominational consciousness ultimately prevailed and foreign missions became organized in denominational boards. Nevertheless, comity and co-operation may be said to have been born in this earlier period. The Student Volunteer Movement for Foreign Missions and the Inter-seminary Missionary Alliance antedated the Foreign Missions Conference of North America by six years, being organized largely on the initiative of college students themselves. This is another illustration of the way in which specialized groups have been instrumental in bringing the churches together. This student movement rapidly spread to other nations throughout the world.

The Conference of Foreign Mission Boards in New York in 1893 may be said to mark the most official approach toward an inclusive unity of organized church agencies. The pressure in this direction came chiefly from the field itself, its missionaries and new converts. Indeed, we are reminded that in some areas of the foreign field unity has in our time become a deeper reality than that at home and there includes bodies which here are more hesitant and aloof, in large measure due to the fact that the traditional divisions of the West do not have the same significance among new Christians in the East.

It will be observed that from the very beginning the movement toward federal unity has advanced step by step, ever enlarging its areas and constantly drawing closer and closer toward the integration of the church bodies themselves. The early leadership was by prophetic individuals and groups induced by practical objectives to meet certain demands of human life. There were no preconceived plans for ultimate organization. It was above all a living movement under the guidance of the Holy Spirit. This period of what we may term preparation was characterized by its simplicity of thinking and its practicality in action. There was a growing sense of freedom, an absence of abstract theorizing, much practice in prayer. These men accepted and assumed each other's faith in the fundamental verities of the Gospel and one another's experience of life in Christ. Plans were being formulated, determined and vali-

dated out of practice rather than by argumentative discussion of theory. In some ways at least this epoch was not unlike the early church in its artlessness and naturalness.*

Early Approaches to Federal Unity

Doubtless the chief reason why the earlier advances toward unity had been confined to unofficial groups of individuals was the assumption that institutional Christian unity implied an identical confession of theological belief or a uniform mode of worship or a common theory of the church's ministry and ordinances. Therefore it seldom occurred to these earlier pioneers in unity that anything more than personal or group relationships was possible. There were, however, far-visioned souls in the earlier days whose prophecies anticipated what has been realized. We have already referred to Samuel Schmucker, who in 1838 and again in 1870 proposed an elaborate plan for a council of evangelical denominations. While he included a somewhat elaborate creedal basis, for the most part it may be said that he anticipated the Federal Council. Attention should also be called to the fact that, while the Evangelical Alliance had been a body of Christians rather than of churches, nevertheless some of the denominations in the United States had recognized it and had elected members to its conferences. Dr. Schmucker proposed to transform the World Evangelical Alliance into a body "*representing* the Church Universal." In his recommendations for the American section of this "Church Universal" he provided that it should be "interdenominational and its delegated members be elected by and from each of the confederated denominations." It was proposed that "the business of this (American) Alliance shall be to discuss the various interests of the Redeemer's kingdom in the nation and throughout the world; and to propose and execute, both by its own agencies and through the cooperation of the judicatories of the different constituent denominational branches, all such measures as are recommended by the World's Alliance and as they themselves shall regard conducive to the progress of the Church of Christ." Dr. Schmucker's proposal also provided for other branches, including local and voluntary, which should be auxiliary to the national alliance. "The American primary branches," according to his outline, "are the existing highest ecclesiastical bodies of the several associated denominations, each acting according to its own rules and organization." Dr. Schmucker's proposed constitution not only prophesied the Federal Council and the local federations of churches, but also the World Council of Churches, but he would have accorded a

* See *Christian Unity in Practice and Prophecy*.

measure of authority to these bodies which has not been realized or even sought. Indeed, we shall find that the movement for unity in the United States and in other parts of the world constituted a gradually developing world movement. A new idea had appeared which, without regard to exactness of definition, we may term "federal unity." As revealed in the Open and Institutional Church League and the National Federation of Churches and Christian Workers, it came from men who were wrestling with the practical tasks of the churches in what was becoming a hostile or increasingly unaccommodating social order and in 1904 a little group of these prophetic administrators came together to see if they might unite on some simple basis of a common faith in Jesus Christ to do his work in the world together.

At the meeting of the National Federation in 1902, Elias B. Sanford* had recommended that a committee be appointed "to secure the appointment of delegates from the denominational bodies themselves to meet in 1905." A crucial question was whether or not the proposed conference should be wholly of delegates from national church bodies. The vital decision was that it should be entirely official. This marked a new advance: "it meant that the prophetic spirit of individual leaders had captured the corporate consciousness of the Church itself."† The meeting at which this important action was taken was held at the nation's capital and its members were addressed by President Theodore Roosevelt.

In the minds of such men as Dr. Sanford, Frank Mason North, Charles L. Thompson and their associates, the Federal Council of the Churches of Christ in America was born at that moment, after years of pregnancy and patience. Three more years were, however, to be given to preparation for the proposed conference. This premeditation on the part of these men was designed to insure understanding and stability. They knew what they wanted, but multitudes of other men would need more time, tutelage and persuasion before they could even be brought to the first stage of conference.‡ More important still, during the period ending with this meeting we have seen the movement for federation being developed from the bottom up as well as from the top down, thus preparing the

* Added information concerning this period is contained in *Origin and History of the Federal Council*. Elias B. Sanford. S. S. Scranton Company. 1916.

† *Christian Unity in Practice and Prophecy*.

‡ Not infrequently during the later history of the Federal Council men who were in a hurry criticized the Council because the Council did not speed up. Finally, in 1920, they took things in their own hands and created the ill-fated Interchurch World Movement, one of the most artificial movements in church history. The men responsible for the Federal Council tested the ground ahead at every step.

ground for the national body which was envisaged by the more national leaders. Meanwhile Dr. Sanford, whose eye and mind covered the whole field, was going about, almost from door to door, enlisting the interest of new personal forces. It was largely his divination in selecting, persuading and securing the right leaders that gradually brought substantiality to the movement. He gathered from any field he could find. Hence, the National Federation of Churches and Christian Workers was rather a nondescript body made up of nascent church federations, branches of the Evangelical Alliance and Bible societies, but in personnel it was commanding.

This whole story was so fully told by Dr. Sanford* after he became honorary secretary of the Federal Council that we may now return to the Washington meeting of the National Federation of Churches and Christian Workers in February, 1902, where another start was made, this time the beginning of the beginning which led to the end. A Committee on Correspondence was constituted to prepare the way for the proposed conference of officially appointed representatives of the Evangelical churches. It consisted of William Hayes Ward, Congregationalist; Charles L. Thompson, Presbyterian; John B. Calvert and Henry L. Morehouse, Baptist; Frank Mason North and William I. Haven, Methodist; Joachim Elmendorf, Reformed Church in America; George U. Wenner, Lutheran; Rivington D. Lord, Free Baptist; J. Cleveland Cady and Elias B. Sanford. Dr. William H. Roberts, Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A., was elected chairman of the Committee on Arrangements for the proposed conference. Dr. Sanford as corresponding secretary at once started on one of his nation-wide itineraries to spread the word. Conferences, ministers' meetings, local federations, were addressed, but more important perhaps, were Dr. Sanford's characteristic house-to-house calls to enlist leadership. Such men as John E. Bushnell, Hubert C. Herring, Shailer Mathews, William P. Merrill, William F. McDowell, Wilbur Messer, H. A. Miner and William M. Bell were subjects of Dr. Sanford's persuasion. In Boston, E. Tallmadge Root had already become a marked figure; in Columbus, Washington Gladden; in Philadelphia, Floyd W. Tomkins. Later appear Bishop William N. McVickar, Bishop O. W. Whitaker, Ezra S. Tipple, William T. Demarest, Bishop E. R. Hendrix.

Dr. Roberts and his committee looked after the overhead arrangements while Dr. Sanford conducted the enormous correspondence. Evidently at some time, of which there is no available record, an executive committee had been appointed by the National Federa-

* *Origin and History of the Federal Council.*

tion, consisting of William H. Roberts, J. Cleveland Cady, William Hayes Ward, Frank Mason North, M. E. Dwight, E. S. Tipple, Stephen Baker, Wallace MacMullen, W. T. Demarest, K. B. Tupper, S. F. Hallock, Alfred R. Kimball and E. B. Sanford. This committee appears to have succeeded the earlier Committee on Correspondence, but the records are not clear. Stephen Baker, a banker, led in raising \$20,000 for the occasion. William Hayes Ward was in charge of the program and is credited with having been the chief writer of the constitution of the body to be proposed to the conference, whose permanent chairman was to be Dr. Roberts.* For nearly twenty years Elias Sanford followed Jesus' injunction to his disciples: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey." So far as one can judge, he carried on the executive service without any staff. In the report of the Executive Committee in 1907 mention is made of O. F. Gardner as assistant secretary, but this was evidently an office of short duration. The religious leaders whom Dr. Sanford gathered were, for the most part, overwhelmed with their financial budgets and as for laymen, with the exception of a few, they were "practical" and not able to see an ideal in terms of dollars and cents. While the idea of federal unity had been grasped by a group of outstanding leaders, it was Elias Sanford who brought it to the ground. He not only secured a body of leaders; he knew who should be the leaders of these leaders, down to almost the last man. Among these men when I began my administrative service in 1911, were Frank Mason North, Howard B. Grose, Albert G. Lawson, Alfred Williams Anthony, George U. Wenner, William F. McDowell, William I. Haven, Charles L. Thompson, John M. Glenn, Rufus W. Miller and William H. Roberts. Dr. Sanford and his associates also reached out in all directions for directors in specialized fields. He himself generally corraled one man who could enlist the rest.

We turn from Elias Sanford and his prophetic sense and vision to these men he had enlisted for the Interchurch Conference on Federation. William Henry Roberts was a Welshman, a man of powerful will who knew how to secure and direct action. While sometimes irritating to other men of vigor by his commanding manner, Dr. Roberts was just the type of man needed to gather the forces that were mobilized in Carnegie Hall on November 15, 1905. In a voice and inflection inimitable in their majestic tone, Dr. Roberts declared, "In the name of the Executive Committee I de-

* The reader is again referred to Dr. Sanford's *Origin and History of the Federal Council* for touches of personality, also for a sketch of the life of Dr. Sanford.

clare this Interchurch Conference on Federation, representing eighteen millions of communicants of Christian churches in the United States, open in the name of the Father, of the Son, and of the Holy Ghost, Amen." * The program was equally commanding. We may confine ourselves to a resumé of the subjects discussed and the administrative actions taken, especially those which provided for the ultimate organization of the Federal Council of the Churches of Christ in America. The more general and comprehensive subjects were: A United Church and Religious Education; The Social Order; Home and Foreign Missions; The Essential Unity of the Churches; Practical Results to Be Expected of the Conference; Evangelization; The National Life; Christian Progress; The Kingdom of God the Transcendent Aim. Meetings were held in the interest of young people's organizations, addressed by John R. Mott, Robert E. Speer, Von Ogden Vogt, Governor James A. Beaver, J. Campbell White and Woodrow Wilson.

The sessions lasted from the evening of November 15th to that of the 21st. If one includes, in the roll of those who took part, men who read the Scriptures, offered prayer or participated in discussion one would have as picked a group of representatives as could be thought of. But, alas, not a woman's voice was heard! The messages were both comprehensive and prophetically specific. Some new notes were struck. In the sessions on religious education we have that of "Week-Day Religious Education" presented by George U. Wenner, who may be designated the pioneer and prophet of that plan. He closes with a sentence which indicates the scope of his proposal: "Thus with a year's course of systematic instruction for all the children of our churches, in many cases with expert helpers, we may attain results that have been impossible under the haphazard methods of the past." Two subjects were introduced which then seemed radical, if not indeed dangerous: Social Christianity including Industry, and International Relations. At that time the denominations had no departments dealing with such concerns as these and interest within the churches was confined to a few leading spirits with a limited following. The subject of Labor and Capital was opened by Wallace Radcliffe; Citizenship by President William J. Tucker; The Ideal Society by Henry Van Dyke; The Popular Conscience by Judge Peter S. Grosscup; Government by the People by Judge Henry Wade Rogers; The Ideal State by Bishop E. R. Hendrix; and Law and Justice by Chief Justice David J. Brewer. Justice Brewer, in closing, invoked "the

* *Church Federation*. Edited by E. B. Sanford. Fleming H. Revell Co. 1906.

action of a united Church" in the belief "that a Federation of all the churches will soon make it plain that as for this nation there must be no longer war nor a getting ready for war." "Do not," he urged, "turn the peace movement over to the Quakers alone." These messages were prophetic and charted a course which became of high importance in the developments of succeeding years.

We are, however, just now more concerned with the measures taken to put the ideal of a federated unity into practical effect. In the Letter Missive, following a statement of objectives, the practical purpose of the meeting was stated: "In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of cooperative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented." A Plan of Federation was recommended, naming the Evangelical bodies invited. "It shall be the duty of each delegation to this conference to present this Plan of Federation to its national body, and ask its consideration and proper action. In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this conference, is requested to call the Federal Council to meet at a fitting place in December, 1908."

The basis on which bodies were regarded as eligible is stated in the preamble to the constitution, as being the desire to manifest "the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour" and "to promote the spirit of fellowship, service and cooperation." The first article of the constitution adds that the Council is formed "for the prosecution of work that can be better done in union than in separation."

The long discussions of the conference are recorded to the last detail in the report.* One particular issue entailed long consideration, namely the relation of the national body to the state and local federations, some of which had had several years of history. The Plan of Federation had named, as eligible to membership in the Federal Council, bodies regarded as Evangelical which acknowledged "Jesus Christ as their Divine Lord and Saviour." This clearly precluded the Unitarian body. However, a few state and local

* *Church Federation*. Edited by Elias B. Sanford.

federations included Unitarian congregations. The situation with regard to the Unitarians was made embarrassing through an oversight on the part of the office of the Committee on Correspondence of which there is no mention in the records. As a matter of history, however, the episode should be put on record, as it appears in a reminiscent memorandum from Dr. Samuel A. Eliot, former executive of the Unitarian Churches, to Rev. E. Tallmadge Root, dated September 21, 1945. Dr. Eliot writes:

"The Unitarian Association did not then, and has not since, applied for admittance to the Federal Council. The facts are these. The Unitarian Association was included in the invitation to join,—and to send three delegates,—in the meeting called to organize the Council. The invitation was promptly and gladly accepted; and Hon. John D. Long, Dr. Edward Everett Hale, and Rev. Samuel A. Eliot were duly appointed delegates.* Their appointment was certified to Dr. Sanford; whereupon, to our surprise and regret, there came an apologetic letter, saying that a mistake had been made in sending an invitation to the Unitarians and that our delegates could not be admitted. I recall that I was given to understand that the situation was debated on the floor of the meeting, and the inclusion of the Unitarians urged by sundry delegates, and especially by President Faunce of Brown University. But the meeting voted to limit membership in the Council to Evangelical denominations. Dr. Macfarland and the active leaders always maintained pleasant relations with me. They invited sundry Unitarians, including myself, to serve on certain advisory committees of the Council, but officially we are still denied membership and have never sought it. Arlington Street Church is a regular contributor to the Council."

In the discussion on state and local federations, a motion to strike out the article which mentioned, as one of the objectives, assistance in "the organization of local branches of the Federal Council to promote its aims in their communities" was first carried, then reconsidered and lost. The underlying question at issue was whether or not the Federal Council was to be constituted on an Evangelical basis. The decision appears to have been made in accordance with a statement by Bishop E. R. Hendrix, chairman of the Business Committee, who was slated to be the first president: "The question has been raised: Is this Plan on a Trinitarian basis? On behalf of the forty men representing every Church in this great Federa-

* John D. Long who had been a Governor of Massachusetts, a member of Congress and Secretary of the Navy, was held in high honor in the nation and was a deeply religious man. Edward Everett Hale was widely regarded as a preacher of Evangelical spirit and Dr. Eliot, son of the President of Harvard University, belonged to what might have been termed the more Evangelical wing of the Unitarian body.

tion of Christians, and after prayer and much careful consideration, I most emphatically in their name say, 'Yes.' It was called on that basis. Its whole proceedings have been conducted on that basis, and on that basis it voted this morning, with only one dissenting vote, to adopt the words, 'Our Divine Lord and Saviour.'"

A rising vote was taken on the matter which gave rise to the decision and the only negative vote recorded was that of Professor J. Q. Dealey, who had been associated in the leadership of the Rhode Island Federation, whose constituent units were confined neither to those considered Evangelical nor to distinctively church bodies. Professor Dealey had offered an amendment as follows: "Nothing in the phraseology contained in this plan of union shall be construed to imply any doctrinal basis whatever, save that implied by the broadest Christian unity." This rather indefinite proposition found little or no support.

Neither the organizational nor the doctrinal question at issue was entirely laid at rest. When the writer became the executive of the Federal Council in 1911, one of the first problems he had to face was that relating to state and local federations and he is not sure that this relationship is even yet clearly defined or entirely understood in all quarters. Perhaps it is just as well. As a matter of fact, these bodies have never been "branches" of the Federal Council, as termed in the constitution, in any formal or organizational sense. It may also be added that, in 1912, Frank Oliver Hall representing a group of Universalist officials, consulted with the general secretary. This group felt that the Universalist body should not embarrass the Federal Council by making application. Dr. Hall asked, however, to have word sent to him if, later, the general secretary felt that the Universalists might be considered eligible. He added, "I do not want anything done that will be injurious to the Federal Council. We all know that, among Universalists, some accept the preamble of your constitution but others would repudiate it."

The Federal Council was thus to be an Evangelical body. The general tone and tenor of the Interchurch Conference which projected the constitution is exemplified in these excerpts from the closing address by Bishop John H. Vincent: "The Federation is a public declaration of virtual unity in faith, in doctrine and in spirit. In ecclesiastical theories and policies we may still widely differ; in detailed doctrinal definitions we may not perfectly agree. But we are 'one in Christ Jesus,' in our recognition of Him, in our love for Him, in our loyalty to Him. The Federation gives new opportunity for a more thorough study, a larger knowledge and a more genuine, generous and just judgment of the doctrinal and ecclesi-

astical points for which we have in the past stood—all of us—with such tenacity, fidelity and sometimes with a genuine heroism. The Federation implies a common faith in a divine revelation, a divine spirit, through whom come energies from a spiritual world creating in us who believe a divine life. And our very faith is a sort of first-fruit of that life. What the Roman Confessional accomplishes in the way of ecclesiastical control, we do not care to duplicate, but we suggest a better and nobler work for us to undertake.”

The permanent chairman, Rev. William H. Roberts, summed up the aims and scope of the proposed Federal Council in these irenic words: “We are organized in antagonism to no body of persons claiming the Christian name. We cherish for all the charity described in the thirteenth chapter of the First Epistle to the Corinthians and illustrated in the life of our Lord. We are ready to cooperate as an organization with good men of all creeds and races for the moral uplifting of mankind, both at home and abroad. Having in our own ranks unity of spirit and aim, we can heartily assist every good cause. We recognize that the chief work of the organization we have approved is to bring salvation from sin to the lost race of man through Jesus Christ, our Divine Saviour and Lord.”

The Committee on Correspondence, through its chairman, Rev. John J. Tigert, submitted a form of letter to be sent to the churches enumerated in the Plan of Federation, concluding as follows: “We trust that we are not overbold, brethren, in interpreting the significant unanimity of this conference to mean that Christians of the several communions are nearer than ever before to their common Lord; and we pray that, speaking the truth in love, we may continue to grow up into Him in all things who is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

The officers of the committee ultimately named to carry these proposals to effect consisted of W. H. Roberts, chairman; Frank Mason North, vice-chairman; E. B. Sanford, secretary; Alfred R. Kimball, treasurer.

Three Years of Preparation

We now may follow the widely representative committee as it proceeds to its task.* We are but started on our way by the Interchurch Conference on Federation. For the immediate years wise guidance was needed and supplied. Two related bodies con-

* See annual reports of the National Federation of Churches.

tinued to function at the headquarters in the old Bible House in Astor Place, New York,—the original National Federation of Churches and Christian Workers and the Executive Committee of the Interchurch Conference on Federation. Dr. Sanford was the executive genius. By a vote of the latter body in October, 1906, "the general work of promoting federations, state and local, remains with the original National Federation." That cleared the air on the question at issue which had agitated the 1905 conference. One by one the national church bodies adopted the Plan of Federation. Dr. Sanford resumed his nation-wide itinerary. There was even a tentative approach to united action in the name of the Protestant churches in international affairs in sending to the President and Secretary of State a resolution of the Interchurch Conference, urging an investigation of affairs in the Congo State. Another outreach to other parts of the world was a foregleam of the World Council of Churches which was to emerge about thirty years later. Dr. Sanford heads a section of his 1906 report "Church Federation a World-Wide Movement." He reports on the National Council of the Evangelical Free Churches of England and Wales, on an "Alliance" of Free Churches and a liberal element of the State churches in Switzerland, and on the Protestant Federation in France. State Federations were coming into being in New England, New York, New Jersey, Pennsylvania, Ohio and Wisconsin and local federations were increasing. New England was in the lead, largely due to the vision, zeal and practical work of E. Tallmadge Root. Forces appear to have been gathering in a rather scattered way. The spirit of cooperation was working, both from the top down and from the bottom up. In both instances the spirit was being channeled into fruitful action by a few leaders. Just as Dr. Sanford was the personal embodiment of the federal ideal in national terms, so E. Tallmadge Root personalized it in those of community and state. From 1903 to 1913, Mr. Root was field secretary of the Rhode Island Federation, and from 1904 to 1930, executive secretary of the Massachusetts Federation. While E. Tallmadge Root has seldom if ever appeared in the limelight, he was a prophet and pioneer whose devotion, understanding, generosity and unselfishness never failed. He is the Nestor of state and local church federation, *magna cum laude*.

Dr. Sanford's report in 1907 has touches of what ultimately came to be interests of the Federal Council. Five members of the Executive Committee are delegates to the Lake Mohonk Conference on International Arbitration. Cooperation is reported with the National Child Labor Committee. Another foregleam of history appears in the record: "The history of the founding of the Federal

Council in the United States has aroused world-wide interest and has opened the way for correspondence with similar church federations in Great Britain, Japan and China." Most important of all, the Executive Committee issues a message to the church bodies in which it is anticipated that "all the Christian bodies represented in the conference of 1905 will soon be united in the fellowship of the Federal Council of the Churches of Christ in America."

From the foregoing narrative it might appear that, for the most part, there were only forward-moving trends. Another side of the story could be given, to which Elias B. Sanford gives occasional passing reference.* It had at first been hoped that the General Convention of the Protestant Episcopal Church in 1904 would respond by electing members to the Interchurch Conference on Federation. Instead of this a half-way measure was adopted authorizing the Protestant Episcopal Commission on Christian Unity to act on its own account. The Interchurch Conference accepted this arrangement in the hope that later action would be taken by the General Convention which would regularize the Protestant Episcopal Church as a constituent body of the Council. As we shall see later, however, this church stood officially aloof until the year 1940. Another body in which there were divided counsels was the Convention of the Disciples of Christ. Following an address by Dr. Sanford before the Convention, the divided vote was favorable. This, however, followed a debate in which Dr. Sanford says he "witnessed a scene of excitement that gave opportunity for individual expression of bigotry and sectarianism" beyond anything he had ever seen. While these two instances stand pretty much alone, there were, to a greater or lesser degree, other denominations in which there were vocal minorities and still others which continued to stand aloof, particularly the Southern Baptist and several of the Lutheran.

But within the group of men who shared responsibility there was understanding. They knew both the possibilities and the limitations in their objectives. As a masterpiece of organization and of unity in diversity, the Interchurch Conference on Federation stands out in church history matched only by the contemporary World Council of Churches of which the Federal Council was a forerunner and in whose building the Federal Council has had an ample share.

The next year, 1908, was to see the goal attained, ending a long road of arduous toil. The path begun one hundred years before had broadened into a highway. Groups that had once been content with the narrow roads of denominationalism could no longer escape

* In *Origin and History of the Federal Council*.

the sweep of the new horizon. In our narrative thus far we have done little more than suggest the forces which, under the Providence of God, were finding their way into one mighty movement, and the lives of men which were being built into the Federal Council.* The next report of the Executive Committee is comprehended in the program of the meeting to be convened at Philadelphia, in December, 1908, to face the problems of the turbulent world of that year. The Federal Council of the Churches of Christ in America has reached the stage where vision and ideal in the minds and souls of a group of leaders are ready to be summoned to life and action. The appeal to the churches issued by Samuel Schmucker in 1838 "urging an alliance of the several Protestant bodies which would not disturb their denominational organization and would enable them to render united service" † had after three score years and ten, the lifetime of a generation, finally reached the ears of the Evangelical bodies of the United States as their representatives are summoned to meet in the Academy of Music in the city of Brotherly Love. It had taken a century to prepare the way for the Federal Council of the Churches of Christ in America.

* For a study of this period the student would need the following sources: *The Origin and History of the Federal Council*, by E. B. Sanford; *The Progress of Church Federation*, *Christian Unity in Practice and Prophecy*, and *Steps Toward the World Council*, by C. S. Macfarland. The reactions of the denominational bodies to the proposals of 1905 will be found in their printed minutes. *Church Federation*, edited by E. B. Sanford, gives a complete account of the Interchurch Conference on Federation. For the part played by the Evangelical Alliance the main sources are its reports in the library of Union Theological Seminary, New York.

† *Christian Unity in Practice and Prophecy*, page 36.

CHAPTER II

THE PATTERN IS CONSTRUCTED, 1908

HISTORY, in large measure, reveals and reflects, in every age and period, the rise of contending forces of good and evil. In the year 1908, the Protestant churches of the United States are uniting in efforts to meet the challenge of the social and international order. This had been a dominating note in the Inter-church Conference of 1905, in such subjects as "The United Church and the Social Order"; "A United Church and the National Life"; and "The Kingdom of God the Transcendent Aim of a United Church." The addresses and discussions are prophetic of events in history, both at home and abroad, in the year 1908.

Race riots and labor conflicts marked the scene in the United States. In Europe tensions were developing between Austria and Servia and in the Balkans, which were to eventuate in a world war just when churchmen of America and Europe were bending their efforts for a world of peace.* That the nations were beginning to sense danger was indicated by the arbitration treaties signed in 1908 between the United States and France, China and Japan. We are thus led to recall both domestic and foreign affairs as we sit together in the Academy of Music in Philadelphia on December 2, 1908. Here, in the city where, one hundred and twenty-one years before, a General Convention of states had adopted the Constitution of the United States, a general assembly of representatives of churches met to ratify the constitution of what the program termed "a United Church."

The scene of the first meeting of the Federal Council of the Churches of Christ in America is impressive. The platform masses a choir of five hundred arranged so that the center is in the form of the Cross. In the assembly are 352 members and alternates representing 33 Protestant denominations. The four Negro churches were represented by 41 members. Again women had been ignored or, shall we say, overlooked.

Taking part in the program were Floyd W. Tomkins, Rufus M. Jones, Wallace MacMullen, A. J. Lyman, Rockwell H. Potter, Arthur S. Lloyd, Robert E. Speer, Harry Pratt Judson, J. Wilbur Chapman, Ozora S. Davis, George Elliott, Charles R. Erdman, Denis A. Hayes (representing organized labor), Charles Stelzle, O. W. Whitaker, C. A. Aked, A. E. Dunning, Robert L. Kelly, Henry Wade Rogers. Potential personal power was amply present in this

* See *Pioneers for Peace Through Religion*. Charles S. Macfarland. Fleming H. Revell Company. 1946.

gathering. Also the program, directed by John Bancroft Devins, was such as to summon that power to something more than speeches and resolutions.* In some directions it anticipated the lines of activity which were ultimately followed. In others it went astray. The new Federal Council had to be molded to meet the circumstances. Under the skillful hand of William H. Roberts, the administration of the meeting was almost a model of perfection. Twenty-eight national church bodies, representing more than seventeen million people, had already approved the constitution. The Executive Committee of 1905 had passed resolutions and in some cases secured practical action on current social and international evils. State and local federations had made some progress. We get a suggestion of the self-sacrifice of Elias B. Sanford and of the sparse liberality of the church bodies, in the report of the treasurer, Alfred R. Kimball. During the six years of preliminary preparation the average expense had been but \$3,000 a year and during the three years following the Interchurch Conference of 1905 the annual cost had been \$6,000.

Bishop E. R. Hendrix was at once unanimously elected president of the Council. Committees which had been appointed during the three-year interim reported with general recommendations. The first report was on the relation of the Federal Council to existing interdenominational agencies concerned with specific tasks, a problem which has not yet been fully solved while this story is being written (1948). These interdenominational agencies had blazed the way and helped to prepare the future for the Federal Council, which is anticipated in the following judgments: "It is our conviction that the plan of work which this Council will take up will be so comprehensive as to make unnecessary the further increase in the number of undenominational or interdenominational organizations for special work and will thus protect the churches from many appeals for aid which tend to dissipate the energy of the churches and to divert the stream of their benevolence from the regular and recognized channels." It is further proposed "that all organizations asking regular financial assistance from the churches, be requested to file an annual statement of receipts and expenditures with the Executive Committee of the Federal Council, together with a brief outline of methods employed." The latter part of these proposals was seldom heeded.

A related issue was considered in the report of the Committee on Cooperation in Foreign Missions, presented by Rev. James L.

* See *Federal Council of the Churches*. Edited by Elias B. Sanford. The Revell Press. New York, 1909.

Barton,* which urged the importance of federation of Foreign Mission bodies, and narrated its development in several parts of the world. There was protracted debate, mainly centering on the question as to how far "denominational distinctions" should be "eliminated." The resolutions, which started a long trail, were finally approved as follows:

1. That these practical and effective efforts at cooperation abroad have the hearty and even enthusiastic support of this Federal Council of the Churches of Christ in America.
2. That home organizations and churches promote in every possible way the development of this movement.
3. That we favor the closest possible federation of all Christian churches in Foreign Mission fields.
4. That we express our approval of union educational institutions in mission countries wherever practicable, in which teachers and students of various denominations shall have equal privileges and opportunities.
5. That we commend the efforts made to provide an interdenominational vernacular Christian literature of wide scope for the people of all mission fields.

At another point the functions of the Council were considered. A resolution on "Christian Unity" had been submitted, of which the following cautious disposal was approved: "It is recommended, in view of the fact that the Council has no jurisdiction over other matters than those involved in cooperative work, that no action be taken thereon." Following a report presented by Rev. E. Tallmadge Root and resolutions by Professor Alfred Williams Anthony, another problem of relationships which has been but partially resolved at the time when this history is being recorded, was considered. It was, again, that of state and local federations. The further formation of "so-called 'Union Churches'" was discouraged in favor of federation. "The principle of federation, while unsectarian, is still consistently denominational." The question, which had called for long debate in the Interchurch Conference of 1905, as to whether certain state and local federations might include other than "Evangelical" churches, was avoided. Likewise there was no continued attempt to define the relation of such federations to the Federal Council. Indeed, one of the characteristics of these pioneers was their wisdom in knowing when to let matters rest for a time. Everything did not have to be done today.

* Many years later Dr. Barton became a critic of the foreign policy of the Federal Council in its development of ecumenical relations in nations where there were Foreign Missions. Such nations, he insisted, were to be regarded solely as Foreign Mission territory.

The Committee on Organization and Development proposed rather grandiose plans in which, as afterward experienced, the cart was placed before the horse. The nation was to be divided into four regional districts, each with office and staff, in addition to the central office in New York. The major work of the district offices was to be that of organizing state and local federations. This was attempted at once before a program had been developed which was sufficiently clear and appealing to unite the churches. The policy was modified in 1911, as we shall see later, in order to develop the Federal Council itself and find the concrete objectives of federation. The Committee on Maintenance proposed a budget of \$30,000 a year. The proposal to raise this amount from thirty denominations was cautious. Contributions were to be apportioned to the constituent bodies and it was resolved "to appeal to individuals in the denominations which are stronger financially to increase their proportion, to assist those who may find it difficult to meet their apportionment." To start with, the \$3,000 deficit of the National Federation of Churches and Christian Workers was assumed. Next the original Plan of Federation was amended, providing for an Executive Committee to consist of one representative for every 500,000 communicants and the president, ex-presidents, corresponding secretary, recording secretary and treasurer.

There was a somewhat protracted discussion of a report on Cooperation in Home Missions. Attention was called to the fact that a Home Missions Council had been already organized. The needed cooperation between the two bodies was provided for by the proposal that "a committee consisting of representatives of the Home Missions Council be requested to join the Executive Committee of the Federal Council." *

Another issue was that of "Week-Day Instruction in Religion for School Children." This never became a direct and active responsibility of the Council and the resolutions commending the ideal were referred to the National Education Association and the Religious Education Association, asking these bodies to confer with the Executive Committee of the Federal Council, the result to be reported to the next meeting of the Council. In the debate on this subject there were members of the Council who urged caution in any proposal that involved relations between church and state. Associated with the question of religious instruction of youth was

* As a matter of fact, however, a separate committee of the Federal Council on Home Missions continued for several years. While repeated efforts were made to unite the Home Missions Council with the Federal Council, this has never been accomplished. The relation between the two bodies has continued to be that of close cooperation.

the report on "Family Life," which majored on the problem of divorce. It was urged "that the Church more conscientiously enforce the Scriptural norm, regarding the marrying of divorced persons."

One subject which forecast future development was that of religion in higher institutions. It was recommended that the denominations establish boards or departments for cooperation in the improvement and systematization of religious training in denominational colleges and universities. Recognizing the difficulties in state universities and undenominational institutions, the proposal was made that denominational pastorates be established in this connection, a procedure that has since been widely followed. Local church federations were urged to encourage and promote daily Vacation Bible Schools. Another initial measure which, in the following and later years reached a high state of development, related to Navy Chaplains. It was stated that for sixteen battleships there were but five chaplains and a memorial was directed to the President of the United States requesting such "increase of chaplains as shall adequately provide for the spiritual needs of the Navy."

We now reach the point in the program when forward action was taken which became the most significant of this meeting. The year 1908 was a critical year in the labor movement. Reverses had been suffered in decisions of the Supreme Court and three national labor leaders had just been indicted for not heeding an injunction. Where was a "United Church" to stand? Up to this time the only major denominational agency dealing with social or industrial problems was the Presbyterian Department of Church and Labor, of which Charles Stelzle was the superintendent. The report made to the Council by the Committee on the Church and Modern Industry was largely prepared and was presented by Frank Mason North, supported by Mr. Stelzle. It was a classic document, and has hardly been surpassed since that day, as the following excerpts will indicate.*

A survey of the social and industrial conditions of our American people reveals certain indisputable facts which should be candidly stated.

1. There is an estrangement between the Church and the industrial workers. By some, both churchmen and workingmen, this estrangement is greatly overstated, by others it is most unwisely minified. It is enough to note that in many localities the tendencies of industrial workers do not draw them to the doors or the altars of the churches.

* For the complete statement see *Federal Council of the Churches, and Christian Unity in Practice and Prophecy*.

2. There is a separation between the rich and the cultured and the churches. The exactions of faith upon conduct, in a relaxed and luxurious social life, are a test which, while it sometimes disastrously modifies the ethics of the Church is more apt to result in personal definitions of duty and in practice which must forever be repellent to the code of Jesus.

3. Industrial progress has, it may be admitted, taken the Church unawares. Christianity has created a civilization which it is now its first task to inspire and direct. It has produced a social crisis in which its visions must concrete themselves into principles of action. The Church, bewildered amid the machinery of a mighty civilization, would be as sad a sight as the Church lost in the wilderness. Industrial workers, individually and through their organized forces, are recognizing, in large part, the value of these very ideals, and in promoting them are coming better to appreciate the essential aims of the Church as it seeks for social betterment. The workingman, caught in the current of the new industry, and the Church, arrested in its splendid service to individual life by the confused appeal of the community, will surely, step by step, come to a common ground where mutual understanding and mutual service, under the leadership of the one Master of life, will bring to a practical demonstration the brotherhood of man.

4. There are many phases of the present industrial conditions in the United States which cry aloud for immediate remedy. Multitudes are deprived, by what are called economic laws, of that opportunity to which every man has a right. That to these impersonal causes are added the cruelties of greed, the heartlessness of ambition and the cold indifference of corporate selfishness, every friend of his fellow must with grief and shame admit. The "homes" of the wage earners in our great cities are an indictment of our civilization. The meager income, which is easily reckoned sufficient by the fortunate who are not forced to live upon it, is without warrant of reason. The helplessness of the individual worker, the swift changes in location of industrial centers, the constant introduction of labor-saving appliances, the exactions of landlords, add uncertainty to privation.

That workingmen should organize for social and industrial betterment belongs to the natural order. The effort of the world's toilers to secure better conditions of work and larger possession of themselves is welcome evidence of a Divine call within them to share in the higher experiences of the intellectual and spiritual life. Their demands are an influence upon the conscience of the nation. When guided from within by men of far sight and fair spirit, and guarded from without by restrictions of law and of custom against the enthusiasms which work injustice, the self-interest which ignores the outsider, or the practices which create industrial havoc, trades unionism should be accepted not as the Church's enemy, but as the Church's ally.

The Committee on the Church and Modern Industry makes earnest appeal that this Federal Council, for the Churches of Christ in America, give utterance, by appropriate resolution, to its convictions touching the industrial conditions which concern the multitude to whom the churches are appointed to present and re-present our Lord: and, further, that without ignoring points of sharp divergence in opinion, without endorsement of proceedings at times strongly condemned, without commitment to a specific program, this Federal Council extend to all the toilers of our country and to those who seek to organize the workers of the land for the furtherance of industrial justice, social betterment and the brotherhood of man, the greetings of sympathy and confidence and the assurance of good will and cooperation in the name of Him who was known to His neighbors as the Son of the Carpenter, of Him whom we follow and worship as the Son of God.

Statement and Resolutions

1. This Federal Council places upon record its profound belief that the complex problems of modern industry can be interpreted and solved only by the teachings of the New Testament, and that Jesus Christ is final authority in the social as in the individual life.

2. Christian practice has not always harmonized with Christian principle. By the force of economic law and of social custom individual life has been, at times, swerved from the straight course, and the organized church has not always spoken when it should have borne witness, and its plea for righteousness has not always been uttered with boldness.

3. The Church now confronts the most significant crisis and the greatest opportunity of its long career. In part its ideals and principles have become the working basis of organizations for social and industrial betterment which do not accept its spiritual leadership and which have been estranged from its fellowship. We believe, not for its own sake but in the interest of the kingdom of God, the Church must not merely acquiesce in the movements outside of it which make for human welfare, but must demonstrate, not by proclamation but by deeds, its primacy among all the forces which seek to lift the plane and better the conditions of human life.

4. We recognize the complex nature of industrial obligations affecting employer and employee, society and government, rich and poor, and most earnestly counsel tolerance, patience and mutual confidence; we do not defend or excuse wrongdoing in high places or in low, nor purpose to adapt the ethical standards of the Gospel to the exigencies of commerce or the codes of a confused industrial system.

5. While we assert the natural right of men—capitalists and workmen alike—to organize for common ends, we hold that the organization of capital or the organization of labor cannot make wrong right or right wrong; that essential righteousness is not determined

by numbers either of dollars or of men; that the Church must meet social bewilderment by ethical lucidity, and by gentle and resolute testimony to the truth must assert for the whole Gospel its prerogative as the test of the rightness of both individual and collective conduct everywhere.

6. We regard with the greatest satisfaction the effort of those employers, individual and corporate, who have shown in the conduct of their business a fraternal spirit and a disposition to deal justly and humanely with their employees as to wages, profit-sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration. We record our admiration for such labor organizations as have under wise leadership throughout many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, set the example of calmness and self-restraint in conference with employers, and promoted the welfare not only of the men of their own craft but of the entire body of workingmen.

7. In such organizations is the proof that the fundamental purposes of the labor movement are ethical. In them great numbers of men of all nationalities and origins are being compacted in fellowship, trained in mutual respect, and disciplined in virtues which belong to right character and are at the basis of good citizenship.

8. We note as omens of industrial peace and goodwill, the growth of a spirit of conciliation, and of the practice of conference and arbitration in settling trade disputes.

9. We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the workers from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.*

10. To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

To further these ends a Commission on the Church and Social Service was recommended. That the report, including the fourteen objectives under item 9, which came to be known as the "Social Creed of the Churches," and the proposal for the organization of the Commission, should have been adopted without dissent or hesitation is almost amazing, in view of later history in which this commission became the center of attack on the Federal Council and caused the loss of thousands of dollars to its income. It should be stated that the "social creed" had been adopted earlier in 1908 by the General Conference of the Methodist Episcopal Church.† Three names stand out in this historic event: Frank Mason North, Charles Stelzle and Harry F. Ward, a pastor in the Stockyards district of Chicago. They were the main composers of the document.

While on the one hand the "social creed" constituted a bold challenge to modern industry, to civilization and to the churches and although it later became an object of attack on the Federal Council, nevertheless in the years immediately following the 1908 meeting it probably saved the nascent Federal Council from possible dissolution and became a rallying point at a moment of threatened disaster. Here was an issue which challenged the churches and the Christian conscience. For a considerable period this challenge was met by the official adoption of the "social creed" by a major proportion of the constituent bodies of the Council, providentially long before criticism and antagonism became seriously vocal. Likewise resolutions on the Christianizing of the immigrant population were proposed as a work to be undertaken by state and local federations, a service which was, however, to become more largely a responsibility of the Home Missions Council.

Perhaps of equal significance with the adoption of the Social Creed of the Churches, was the report of the Committee on Inter-

* See page 73 for subsequent revisions.

† See *The Social Creed of the Churches*. Harry F. Ward. Abingdon Press. 1914.

national Relations. Here again a vast field was opened up which the churches, with the exception of the Quakers and one or two other groups, had hardly touched. It will be recalled that Chief Justice David J. Brewer had, at the Interchurch Conference in 1905, included in his address, on "Law and Justice," the hope that a Federation of Churches "will soon make it plain that as for this nation there must be no longer war nor a getting ready for war." Justice Brewer was followed in 1908 by another leading lawyer. The report was formulated by Henry Wade Rogers, Dean of the Law School of Yale University. At the moment when I am writing this story, forty years later, another distinguished lawyer, John Foster Dulles, chairman of a commission of the Federal Council, is still guiding the churches in the effort for a "durable peace" and I have just listened on the radio to Walter W. Van Kirk, executive secretary of the Federal Council's Department of International Justice and Goodwill, speaking from Japan, where he is on a mission of great import for future relations with the Orient.

The most that the larger churches had ever done, previous to this first meeting of the Federal Council, was to declare that aggressive war was wrong. The report and the address of Dean Rogers were positive and constructive. The concluding resolutions were in part as follows:

Resolved, That the Federal Council makes the following declarations:

1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.
2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the Government of the United States will promote its establishment and that at the earliest possible day.
3. It is opposed to increase of armaments and deplors the failure of the Hague Conferences to come to an agreement upon this all-important subject.

Like the report of the Committee on the Church and Modern Industry, these resolutions led to a long chapter of history whose end is not yet reached.*

Among the popular meetings was one on The Church and Labor addressed by Charles Stelzle and Denis A. Hayes, vice-president of the American Federation of Labor. At this gathering not only

* See *Pioneers for Peace Through Religion*. Charles S. Macfarland. Fleming H. Revell Co. 1947.

was the "social creed" interpreted and approved, but the workingmen arose in a body when Charles Stelzle said "some day war shall cease, but it will be when the workingmen of the world decide that they will no longer go out to shoot down their fellow-workers in order to satisfy the greed and the selfishness and the avarice of their rulers." Thus two of the outstanding objectives of this Federal Council were to be, not simply in the traditional fields of the churches, but a bold advance into new territory. In these two areas the Council was to find itself challenged by the world of selfishness and indifference to human life. The Council has had from that day on a more or less constant fight on its hands, at times almost endangering its very life. At the same time, however, it should again be said that here also was the opportunity to weld the spirit of pioneers.*

At a late session came the problem of state and local federations, but the question of the inclusiveness of their constituency and of their relation to the Federal Council as "branches" appears to have been again avoided. Perhaps it would be truer to fact to say that it was wisely left to be determined by experience. The resolutions recommending such federations to all communities cautiously stated that "the methods will vary under which united work will be undertaken."

It remains to assess the slight provision made for the execution of the service to be undertaken by the Federal Council and the financial resources essential to its prosecution. The treasurer, Alfred R. Kimball, at the concluding session rather timidly indicated some concern as to the latter problem. His report elicited no comment although, as we shall see, this soon became a crucial issue. Likewise the administration was left to Dr. Sanford as "corresponding secretary" without any provision for an executive officer. Moreover, Dr. Sanford had passed his sixty-fifth birthday. It was at these two points that the Executive Committee had failed to anticipate or provide for the immediate future. Such problems were referred back to the Executive Committee. The committee was composed of men who were capable of carrying on the work to be undertaken, but, again, no woman's name appears. The several denominations had, for the most part at least, disregarded women in the constitution of the ecclesiastical assemblies which had elected their representatives in the Council.

We may sum up the progress of the 1905 and 1908 meetings in

* There is an "off-the-record" story about one of the attacks on the Council in the writer's volume, *Across the Years* (pages 198-231). The Macmillan Company. 1936.

these terms: A constitution was formulated which has, in substance, stood the test of forty years. A constituency of church bodies was united which, with but relatively few instances of defection, has remained stable. Meanwhile, within that constituency there have been successive unions of denominational bodies. The Council and the constituent churches were started upon a new path in bringing Christian influence to bear upon the social and international order. A beginning was made in stimulating religious instruction of children and youth in the public schools, colleges and universities. The churches and the government were stirred from their delinquency in the provision of chaplains for youth in the armed forces,—a matter of no little importance in view of the unexpected call of youth to military service not many years later. Above all, the organization of the Federal Council began the creation and rapid development of a new state of mind on the part of the churches both towards each other and towards the enlargement of the areas of responsibility and service common to all of them. Thus, after one hundred years of prophecies and beginnings on the part of men who saw both the imperative needs of the world and the visions of the Divine will for it, the churches were brought to look at that world together in the light of their "essential oneness" "in Jesus Christ as their divine Lord and Savior" and His call to "the spirit of fellowship, service and cooperation among them."

The Federal Council was to be a democratic body, made up wholly of the delegated representatives of the churches under the provisions of its constitution. Its authority was to be moral and spiritual only, its constitution explicitly disavowing any overlordship: "This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

The objects were stated in the constitution in words which were as comprehensive as they were simple:

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

As we follow the history of the Council and assess its proportions today, we discover the vast area envisioned in this charter. What wonder that there have been occasions when it proved too much for some ecclesiastical leaders! Indeed, there were evidently some of the delegates in the first meeting in 1908 who did not realize the scope of their commitments and many more of their successors who had to learn lessons that were hard for them. Whenever the writer has been challenged, whether by political leaders or by men of power in the social and industrial order, as to whether this or that was "the business of the churches" or by denominational leaders who were in evident doubt about the expanding functions of the Federal Council, he has fallen back upon Article IV in the original charter, which had been accepted by more than thirty Christian assemblies of the nation, declaring the purpose of this Federal Council to be "the application of the law of Christ in every relation of human life." Such was to be "the business of the churches."

CHAPTER III

FROM THE SUMMIT OF VISION TO THE PLAIN OF HUMAN REALITY, 1908-1911

WHEN the disciples had witnessed the transfiguration of the Master, the impulsive Peter urged provision for a perpetuation of that experience. But Jesus knew that His work was still to be resumed with a "faithless and perverse generation" and He led His disciples back to the level of human life with Him where their faith was to be tried in the crucible of an unbelieving world. Such was the experience of the little band of His followers who composed the Executive Committee of the Federal Council as they undertook to interpret and to apply the ideals which had shone in the light of the Council of 1908 in a world of shadows.

First Annual Meeting of Executive Committee — 1909

The history of the four succeeding years is in unhappy contrast with the glow of the three preceding. The Executive Committee met immediately after the adjournment of the Council in 1908 and elected William H. Roberts, chairman; Frank Mason North, vice-chairman; and Rivington D. Lord, recording secretary. A permanent Business Committee consisted of Howard B. Grose, chairman, E. R. Hendrix, William H. Roberts, Frank Mason North, Rivington D. Lord, E. B. Sanford, Alfred R. Kimball, Hubert C. Herring, Adolf Schmidt, William I. Haven, and a layman, L. H. Severance. Upon them rested the main burden.

In January 1909 a Nominating Committee was appointed to find an executive secretary. In the meantime the administration appears to have become the responsibility of the Business Committee. The country was divided into eastern, central and western districts, on the continued assumption that the organization and development of state and local federations was to be the first and primary work of the Council. The report of the Executive Committee in 1909 records some progress in this field. During this year, O. F. Gardner served as an assistant secretary to Dr. Sanford, but this office was soon discontinued, doubtless for lack of funds. Mr. Gardner pursued field work for some time and Dr. Sanford also did some visitation in addition to his responsibility as corresponding secretary, which he defines as "editorial duties and the care of office correspondence."

At the annual meeting of the Executive Committee in December 1909 at Louisville only twenty-seven members were present

and leadership was lacking. Dr. Roberts, the chairman, was absent because of illness and the vice-chairman, Dr. North, because of imperative engagements. Likewise Dr. Grose, the chairman of the Business Committee, was unable to attend. The president, Bishop E. R. Hendrix, took the chair. The treasurer reported that of the \$30,000 apportioned to the constituent bodies as an annual budget, only \$9,000 had been received toward actual expenses of \$14,000. Individual givers had, however, met the balance. Fortunately a loan fund of \$8,000 had been secured, mostly for a four-year period.

In spite of the financial straits a proposal was made for a secretary for the Western District and referred to the Business Committee. Likewise the cautious suggestion of an assistant secretary "if needed" was thus referred. Shortly following the meeting, Rev. John T. Thomas, Jr., was appointed superintendent of the Western District with headquarters at Denver. From a report by Mr. Gardner it appears that he had already opened the Central District Office at Chicago in anticipation of the action of the authorities. He asks the question, "are the churches in the West prepared" for a policy of cooperation? Here is his answer: "Where the meaning of systematic cooperation is fully understood, there is no real opposition, and considerable real enthusiasm. Unfortunately, however, there is an impression abroad in the land that the Federal Council is an organization bent on the destruction of everything useless in the church; consequently, every pastor and secretary who cannot find any reason for existence in the work which he is accomplishing seems to expect that the churches for which he is in any way responsible will be burned down and he himself shot. In short, so much has been said about the over-churched town and the mistakes of the past, that the idea is more or less prevalent that the Council is to undertake to destroy everything which the church has ever done, and then do it over again, right. As a result, there is, naturally, some hesitancy on the part of certain churches to put themselves in its power. But when it is understood that the real object of the Federal Council is to take the churches as they are and where they are, and to endeavor to make them capable of a larger service in the interest of the kingdom, the opposition generally disappears."

Turning aside from the rather desultory reports and discussions of this meeting, we find addresses which were illuminating and at points even exhilarating. Dr. Sanford struck a prophetic note when he referred to the Commission on the Church and Social Service as the answer to a situation in which "the Church now confronts the most significant crisis and the greatest opportunity of its long career" (quoting Dr. North). Religious education was

the subject of an impassioned address by Rev. William H. Boocock, Rev. A. J. McKelway anticipated an early activity of the Council with reference to Child Labor. Various overtures were received on religious and social issues, indicating that the Council was beginning to be recognized as a potential force in the nation.

The only report of significance was that of the Commission on the Church and Social Service prepared by the chairman, Frank Mason North. Rev. Charles Stelzle had been elected acting secretary of the Commission, for such part-time voluntary service as he could give. An Executive Committee of the Commission included several outstanding social leaders. Other committee men were Samuel Z. Batten and Harry F. Ward, both of whom were destined to exercise personal leadership. It was the purpose of the Commission to press especially for the measures in the Social Creed of the Churches relating to "one day's rest in seven"; "reasonable hours of labor" and "a living wage." Mr. Stelzle had represented the Council as a "fraternal delegate" to the American Federation of Labor. Two recommendations were made looking toward practical accomplishment: (1) the Commission should have an executive secretary; (2) a Bureau of Religious and Social Service should be established as a fact-finding and informational body on all phases of industry. There is no record of any action on the proposal for an executive secretary; the report of the treasurer had been too discouraging. We again have an intimation of the problem of relations with other interdenominational bodies in the reference of the proposal for a fact-finding bureau to a joint committee of the Federal Council and the Home Missions Council,—which was later declined by the Home Missions Council. A recommendation for an interdenominational Bureau of Immigration shared a similar fate. A letter from the American Federation of Labor requesting the naming of the Sunday before Labor Day as Labor Sunday was commended to the churches. Week-day religious instruction for public school pupils was followed up by provision for a Committee on Literature and Education, with a program of large proportions in the general interest of religious education. From other similar actions and from general discussion, it is evident that the Executive Committee of this Council was feeling its way for a cooperative program within the scope of its meagre resources.

The only arrangements for the execution and administration of the program were the continuance of Dr. Sanford as corresponding secretary, the establishment of a Western District secretary, partial authorization for an assistant secretary and permission accorded to the Commission on the Church and Social Service to

provide executive service in so far as the Commission could "raise funds" to do so. It is clear that this meeting had none of the buoyancy of the meetings of 1905 and 1908. For reasons not easy to explain, there were but about a half-dozen men present who were to be the coming leaders in days of stress and strain. It should also be added that among these leaders there had arisen, after the 1908 meeting, some differences of both ideological and personal nature, such as are all too common among men of will and force. In his address at a public meeting in Louisville, President E. R. Hendrix was rather modest in his interpretation of the Federal Council: "Now the Federal Council of Churches aspires less to be an organization than an influence, less to create a corporation than a climate. The organization is important but much more important is the life, the atmosphere, the spirit of Christian unity which will make it easier to work together for the saving of souls by the right appraisal of every church doing the Lord's work and by common efforts for civic righteousness that the fruits of common evangelistic efforts may abide." When the present writer read it, he observed: "that is a preparation for momentary retreat and reconnaissance,"—which proved to be true.

For a time the Council was evidently to be mainly a state of mind. In his report, Dr. Sanford asked: "What is the mission of the Federal Council?" and replied, "As I conceive, it is one of testimony, guidance and inspiration." These addresses of Bishop Hendrix and Dr. Sanford were clearly intended to safeguard against a sense of frustration, as the 1909 meeting of the Executive Committee adjourned without a clear-cut program and without ready promise for the execution of any program. The "state of mind" was shared by a limited number of leaders and was still largely foreign to the constituency of the Council.

Second Annual Meeting — 1910

In 1910 the writer, then a member of the Commission on the Church and Social Service, met one of the best known Congregational pastors of New England and asked him for his estimate of this new Federal Council. The respondent ended a rather disappointing rejoinder with the prophecy that he would give it two years of life, if indeed that long. Happily, however, the members of the Executive Committee rallied to its second meeting in Washington in larger numbers than at Louisville, and new life appeared.

Dr. Sanford reported that a Joint Committee of the Committee on Home Missions of the Federal Council and the Home Missions Council had recommended obvious procedures in comity and cooperation to the denominational boards. State and local federations,

under the guidance of district secretaries in the Eastern, Western and Central areas, had increased to a greater degree than during the entire preceding five years. The outstanding report was again that of the Commission on the Church and Social Service. Under the leadership of such men as Josiah Strong, Charles Stelzle and Paul U. Kellogg, searching investigation had been made of the steel industry at South Bethlehem, Pennsylvania, bearing mainly on the seven-day week and the twelve (or more) hour day. The writer recalls the startling effect of this report when he placed copies in the hands of industrial leaders of his parish in South Norwalk, Connecticut, some of whom raised the question, "Is this any business of the church?" and answered it in an emphatic negative. The same question arose to a nation-wide extent, not only among industrial magnates, but also on the part of a few ecclesiastical leaders. This report started a long trail of controversy which will be followed throughout our narrative and which at times almost threatened the life of the Federal Council.*

That church bodies were beginning to follow the lead of the Commission is indicated by the following section of the Commission's report, sent by the chairman, Dr. North: "It is quite clear that the concern of the churches represented in the Federal Council that the Christian Church in America shall meet the obligations crystalized in the organization of this Commission, is deepening with each year. From every quarter there is appeal to project a program of advance and to correlate in a well articulated system of service the several agencies which are now being placed in the field for active work. The conviction within the churches, as well as the expectancy of the forces outside of the churches, creates a position of large opportunity which is, however, not without its embarrassments and its perils."

The only other departmental report was that of the Committee on Temperance, which was little more than a survey of the alarming inroads of the liquor traffic and the need of militancy on the part of the churches. Resolutions were passed on several national issues, on which overtures had come from national agencies, indicating that the secular organizations for reform were looking to the Council for moral support.

Two district secretaries appear at this meeting in the persons of Charles E. Bacon of the Central district office in Chicago and Hugh B. MacCauley of the Eastern district. Dr. Bacon was a Methodist of high standing and Dr. MacCauley was pastor of a Presbyterian church in Trenton, New Jersey, rendering part-time service. John

* See *Across the Years*, page 224ff.

T. Thomas, Jr., had resigned December 1 after eleven months' service as Western district secretary at Denver. His reports had indicated little promise in that area. Drs. Bacon and MacCauley had found some readiness to respond on the part of the churches and it should be said that a considerable number of the stronger local federations now in existence are due to the seed sown and the organization effected by them. G. Frederick Wells reported as research assistant. He was prophetic in his appeal for a department which should precede proposed activities of the Federal Council by a thorough study of the situations to be met. But it was to be several years before the Council was able to do more than experiment and feel its way.

It was evident that the Business Committee had acted upon the approved policy of building the Federal Council on the development of local and state organization. Again arose the long mooted question of the constituency of these federations and their relation to the Federal Council. The following definition was "referred back to the Business Committee with power": "An Inter-Church Federation is a voluntary association of two or more churches contiguously situated in any state, county, city or other locality and *connected with the denominations which are in the Federal Council*, and organized under a code of by-laws adopted by them as a *branch* of the Federal Council, for the purpose of working together in behalf of the social, moral and spiritual betterment of their communities."

This provision, if carried out, would simply raise all over again the discussion at the 1905 meeting. That is just what happened, not long after. Another provision also went into the same dubious ground in assuming that state and local federations were to be composed of representatives confined to the constituent bodies of the Federal Council: "The various state and local federations being already represented in the Federal Council, not directly but through the delegates chosen by the highest national assemblies of the denominations federated, shall be expected, subject to the law of Christian liberty, to follow the rules as laid down in the Standard By-Laws approved by the Federal Council and to be guided by its deliverances; and similarly the local federations within a state shall be expected to promote the unity of the federation movement within the state, subject to the higher law of denominational unity and fellowship as expressed in the organization of the Federal Council."

The problem of relationship with other interdenominational agencies was indicated in the following rather innocuous action:

Resolved, That the Business Committee be especially charged with the duty of reporting upon the problems suggested by the re-

ports of the secretaries involving the relations of the Council to other general organizations respecting federated cooperation and receiving their chief support from the churches.

There were the usual public addresses and a visit was made to President William H. Taft, who expressed his satisfaction "that the spirit of Christian brotherhood and of tolerance has greatly increased in the last three decades, and that there is a disposition in all Christian denominations toward teamwork in the fight for better humanity, a fight that requires every effort that can be made, and an effort made as effective as possible by organization."

Once again there was little provision for the execution of the task of the Council. The denominational bodies had contributed \$10,000 toward reduced apportionments of \$16,500. Individual churches had given \$300 and personal gifts to the extent of \$2,800 had been received, the largest amounts being \$500 each from Cleveland H. Dodge and John D. Rockefeller. The total receipts were \$13,000. The book deficit was \$3,000, which was cared for by a Loan Fund of \$5,500. The bills had not all been paid. In the meantime the obligation for the modest salaries of the corresponding secretary, a research assistant, and two district secretaries would call for the entire amount received in 1910 from all sources. The perplexity in the countenance of Alfred R. Kimball, the treasurer, is recalled when the following motions were passed:

Resolved, That the Business Committee be authorized to expend during the current year a sum not to exceed \$5,000, for purposes proposed by the Commission on Social Service. It is understood that these expenditures are to be in line of that correlation and guidance of existing forces which is contemplated by the nature and function of the Federal Council.

Resolved, That provided, in addition to the amount included in the budget, funds are secured specifically for the work of the Commission on the Church and Social Service, the Commission shall be authorized to extend its activities within the general limits fixed by the action of the Federal Council.

These actions were taken following an address by John B. Lennon, treasurer of the American Federation of Labor, an active churchman, and a member of the Commission. While not included in the motions, there was a general understanding that the Commission should elect an executive secretary on these limited and indefinite financial provisions. Inasmuch as the deficit and the added expense to be incurred went far beyond anticipated income, the Business Committee was authorized to expend \$2,500 "for the employment of a financial agent," at a time when such agents were becoming high-salaried and otherwise expensive men. The Coun-

cil was soon to go through a period of strain because the one oversight of the constituent bodies in their adherence to the Council was that they neglected to follow the injunction of Jesus, "Which of you, intending to build a tower, sitteth not down first and counteth the cost?" Meanwhile, no report had yet come from the Business Committee on the chief measure which was to solve these and other problems,—the securing of an executive secretary of the Council.

The Executive Committee in 1911

On the way home from Washington in 1910, John M. Glenn, director of the Russell Sage Foundation and a member of the Commission on the Church and Social Service, remarked to a group on the train, "The main hope of the Federal Council lies with the Commission on the Church and Social Service. It must go ahead on its own account." As we shall see, that is just what happened.

The third meeting of the Executive Committee was held at Pittsburgh, in December, 1911. In the report for that year the important events were summarized as follows:

FEBRUARY: The Los Angeles Federation, under the leadership of Rev. E. P. Ryland, representative on the Pacific Coast, divided the city into twenty-two sections in a fruitful evangelistic campaign.

The Nebraska Federation adopted plan of cooperation and comity which worked so successfully that secretaries of Home Missionary Boards warmly commended the handling of overlapping in denominational effort.

MARCH: Inter-Church Federation of Cleveland organized, Secretaries Bacon and MacCauley participating, a Federation that unites 200 churches.

Responded to a cable from the English Free Church Council, asking cooperation in simultaneous meetings in Great Britain and the United States, favoring Arbitration Treaties. Appeal sent out which reached over a million homes.

APRIL: Conference of Home Mission Workers at Denver, for federating church forces in Colorado and Wyoming. This and similar meetings in other states arranged through action of the Committee on Home Missions.

MAY: Charles S. Macfarland entered on his duties as secretary of the Commission on the Church and Social Service.

Joint meeting at Philadelphia of Committee on Temperance and Inter-Church Temperance Federation for closer cooperation of the temperance forces of the nation.

Dr. Sanford introduced to President Taft at the White House, F. B. Meyer, who presented an illuminated address from the Free

Churches and various Peace Societies of England, in appreciation of the President's leadership in the proposed Arbitration Treaties.

Frank Mason North and the corresponding secretary represented the Federal Council at the Lake Mohonk Conference on International Arbitration.

JUNE: Joint Offices of Federal Council and Social Service Commission opened at the Clarendon Building, New York.

Inter-Church Federation of Pennsylvania organized at Altoona.

Joint Conference, at Boston, of denominational representatives with the Commission on Church and Social Service.

AUGUST: Dr. Macfarland spent the summer studying federation and social movements in England; conferred with leaders of the Peace Movement in Great Britain and, by their request, visited Berlin to consult with official German leaders, inaugurating a movement for an alliance of the Churches in Great Britain, Germany and the United States for the cause of Arbitration and Peace.

SEPTEMBER: Labor Sunday observed on nation-wide basis, under program of Social Service Commission.

OCTOBER: First meeting of the Commission on Peace and Arbitration. A statement sent out to all the ministers of the country.

NOVEMBER: Interdenominational Conference, at Chicago, at which effective plans were put in operation for united work in Social Service. A Secretarial Council was organized consisting of the executive officers of denominational Commissions under the chairmanship of the secretary of the Federal Council Commission. A nation-wide campaign inaugurated to obtain one-day's-rest-in-seven for industrial workers.

At Minneapolis, the first of series of meetings known as the "Neglected Field Survey." Meetings conducted by a group of secretaries of denominational Home Mission Boards, were held in seventeen States. This campaign of united effort and comity grew out of joint action taken by the Committee on Home Missions and the Home Missions Council.

DECEMBER: The Inter-Church Federation of Illinois completed its organization at Peoria.

Before proceeding with the actions taken at this meeting we need to go off the record. The *ad interim* permanent Business Committee had made no progress in securing the executive secretary of the Council on whom so much of the burden was to rest. The Executive Committee of the Commission on the Church and Social Service, shortly after the 1910 meeting of the Executive Committee of the Council, had taken advantage of the permission granted by that body and appointed its own committee consisting of Ernest Hamlin Abbott, John M. Glenn and Edward T. Devine,

to find a secretary for the Commission. There was increasing evidence that, aside from their relations through their appointed members, some of the constituent bodies were but loosely related to the Council. While there is no reference to this in any report, the Presbyterian Church in the U. S. (South) had withdrawn from the Council, thus entering on a fluctuating attitude which continued for several years. The budgets of many of the denominations had no provision for substantial apportionments and in some instances denominational boards of finance and their treasurers sought to prevent the authorization of payments, on the ground either that the Federal Council was not an effective body or that its field was outside the denominational area of service.

The position of executive secretary of the Council went begging, largely, it may be assumed, because of an already over-loaded budget with scant promise on the credit side, and also because the light of 1905 and 1908 had faded. The few men composing the permanent Business Committee were preoccupied with the administrative duties of their denominational responsibilities. Only two or three business men were actively interested; the only one to render substantial service was Alfred R. Kimball, treasurer. Financial appeals for an ideal and a "new state of mind" received little response, and there was a rapidly mounting deficit. While it had been assumed that the district offices in Philadelphia, Chicago and Denver would be supported largely from funds secured in these areas, this had proved an illusion and the Denver headquarters had been abandoned. At the national headquarters in the historic Bible House in Astor Place, New York, Dr. Sanford, at 68, was more than feeling the weight of years. Not only was he a tired man but there were premonitions of a physical breakdown.

Such had been the outlook when the Commission on the Church and Social Service took a bold step, based on the authority given by the Executive Committee of the Council to incur obligations to the amount of \$5,000 and to secure an increase if the Commission could do so on its own account. The nominating committee of the Commission, not long after the December 1910 meeting of the Executive Committee of the Council, selected the writer of this volume as secretary of the Commission and he was forthwith elected, his duties to begin on May 1, 1911.* This was taking a long chance by all parties to the transaction, and the newly elected secretary soon discovered that the future of the Commission was tied to that of the Federal Council itself. The \$5,000 allotted in the Council's budget for the expenses of the Commission, includ-

* Interesting light on this venture may be found in the chapter on "Pioneering for Christian Unity" in the writer's *Across the Years*.

ing salaries, was but a formality. Dr. Sanford was no longer well enough to be counted on. His assistant, G. Frederick Wells, was purely a research worker. The new secretary of the Commission soon found himself automatically charged with the administrative destinies of the Council, including its fiscal fate.

Coming back now to the meeting of the Executive Committee of the Council at Pittsburgh, December 1911, we find that there were about ten men present who could be counted on to carry the burden. Two of these were but corresponding members of the Committee, Henry A. Atkinson and Harry F. Ward, of the Commission on the Church and Social Service. Dr. Sanford and the Eastern and Central District secretaries, Dr. MacCauley and Dr. Bacon, reported progressive development in the areas of state and local federation. The report of the Commission on the Church and Social Service was heartening. Five denominations had set up departments of Social Service, the Presbyterian, Baptist, Methodist Episcopal, Protestant Episcopal and Congregational. The Commission had held auspicious meetings in New York and Boston. In November an Interdenominational Conference on Social Service had been held in Chicago under arrangement made by Dr. Atkinson in behalf of the denominational secretaries,—Henry A. Atkinson of the Congregational Brotherhood, Samuel Z. Batten of the Baptist Commission, Frank M. Crouch of the Protestant Episcopal Commission, Charles Stelzle of the Presbyterian Department of Church and Labor, Harry F. Ward of the Methodist Federation for Social Service and the secretary of the Federal Council's Commission. Other bodies represented were Free Baptist, Christian, Disciples, German Evangelical Synod, Mennonite, Methodist Episcopal South, African Methodist Episcopal, Presbyterian U. S. A., Friends, United Brethren and United Presbyterian. Guidance at this meeting was afforded by Frank Mason North, chairman of the Federal Council's Commission. A plan for interdenominational cooperation was adopted, the administration of the Commission to be carried on by a Secretarial Council composed of the denominational secretaries with the secretary of the Federal Council's Commission as the chairman. During the year the secretary of the Commission had been a fraternal delegate to the American Federation of Labor at Atlanta. The campaign for "one day in seven" for industrial workers had been prosecuted. Labor Sunday had been widely observed and the secretary had covered a wide itinerary which included an address at the meeting of the American Academy of Political Science.

Dr. Sanford reported that a Commission on Peace and Arbitration had been organized. This had followed the visit of the sec-

retary of the Commission on the Church and Social Service to London and Berlin. Two further items in Dr. Sanford's report were prophetic. The secretary of the Commission on the Church and Social Service had arranged for a Peace Conference to be composed of British, German and American representative churchmen and by joint arrangement with the National Free Church Council of England, April 2nd was designated Arbitration Sunday in support of the Arbitration Treaty which President Taft had submitted to the British Government and to which Earl Grey had made a cordial response. This treaty, however, was buried by the United States Senate.

The sessions of the Executive Committee were rather desultory affairs. Resolutions on temperance, lynching and the naming of Child Labor Sunday were approved. The permanent Business Committee reported that the secretary of the Commission on the Church and Social Service had also been acting as an executive secretary of the Council. The Executive Committee approved and regularized this by electing him as "acting executive secretary, charged with the full responsibility contemplated in the creation of that position." While this was far from being to the liking of the electee it was accepted as a foregone conclusion. The office of research secretary was abolished and G. Frederick Wells was named assistant to the executive secretary "for part or all of the ensuing year," depending on whether funds were available for his \$1,200 salary. Meanwhile, the Eastern and Central District secretaries were continued, making a staff of four secretaries with offices, typists and other administrative expenses, on a total budget of \$24,500 and a deficit, plus unpaid bills later discovered. There were but two bright spots in the picture. The first was the report of the Commission on the Church and Social Service of work already accomplished, and its plans for enlarged service, especially the cooperation of the denominational departments which ensured the coordinated service of five secretaries whose salaries were met by the denominations. The development of a Commission on Peace and Arbitration also forecast a promising future soon to be realized.

The writer slept but little the night of the first session of the Executive Committee in 1911. The ideals and the promise of the Council were becoming clear. In the fields of Social Service and International Peace the churches had left a void that would only be filled by such a body as the Council. His visit to London and Berlin had revealed the opportunity of the churches on the latter objective. The churches were already awakening to the former. He had during the year 1911 sounded out the Business Committee

on the problem of finance and it was clear that that would be almost his sole responsibility as the acting executive secretary and the secretary of the Commission on the Church and Social Service, both of which offices were embodied in one man. A budget of but \$24,500 had been voted. At the same time it would take about \$20,000 to meet the five secretarial salaries and travel expenses and the salaries of typists, and there was already an actual deficit of \$7,000 plus at least \$5,000 in unpaid bills. Could the Council be saved from insolvency? Nevertheless, the Commission on the Church and Social Service held a meeting on December 12, the writer's forty-fifth birthday, perfected its organization and appointed a committee to investigate a critical industrial situation at Muscatine, Iowa.

The experiences of the year 1911 are more graphically described in the writer's autobiography,* as follows:

I came to New York in May, 1911, and renewed the friendship of student days with Dr. Sanford. Administratively speaking, the institution consisted of little more than a constitution, a small office and a typist. I attempted to establish relations in the field of social organizations. Their executives, some of whom had previously been ministers, and not a few of whom had dissociated themselves from organized religion, had long been expressing disappointment in the lethargy of the churches. I wrote personal letters to a large number of them, stating that we now had a body prepared to be useful in their interests; what could it do? Only two or three replies were constructively helpful, most of the writers confessing that they did not know, and at least one said that he did not believe the church ever could or would do anything. So my first venture seemed a failure.

The denominations were paying only a little over \$10,000, and the movement had not yet secured the cognizance of more than a few individuals. I was not personally acquainted with a single man or woman of wealth in New York and I did not know a banker. I visited nearly twenty of the New York banks, asking for a loan. Presidents and other officers listened kindly, agreed that the Federal Council was a charming proposition, but all concluded by saying, "It is not a banking proposition" or using words to that effect. One leading churchman looked at me quizzically, in evident doubt as to whether I was joking or mentally unbalanced. Mr. Kimball took it up again with one of these banks and its president† invited me to another interview. I went out with \$10,000 borrowed capital, with no security but an idea plus personal confidence.

I even discovered that, outside the prophetic group responsible for the initiation of the movement, few church leaders were taking

* Excerpts from *Across the Years*.

† Fifth National Bank, Edward E. Watts, President.

it seriously. There are men who, since then, have been and now are, among the most earnest and useful members, but who were then cold or benevolently neutral. I was courteously received at the denominational assemblies, but little time was given to the discussion of cooperative interests, other than to debate as to whether or not the body in question should contribute a few hundred dollars to the support of the Council. Indeed, one denomination appointed a committee to consider whether or not it was worth while to continue its contribution (amounting to \$750 that year from all the denominational sources). Several cut their contributions, because others were not living up to their apportionment.

The emphasis on the social gospel did not kindle the hearts and minds of some denominational leaders. But we had a few men of great faith. It was fortunate that, in days of experimentation, the Council was not tied so closely as now to the denominational machinery and that members of the several departments were selected because of their capacity for service and their commitment to an ideal.

Just at this time, Fred B. Smith and Roy B. Guild projected the so-called Men and Religion Forward Movement. I have always regarded it as distinctively providential. To be sure, Mr. Smith was far from seeing the situation in perspective. He gave vent to his sometimes critical spirit in his characterization of the local federations of churches, some of which had had a more or less nominal existence for several years. His observations, occasionally, in letters to me, were far from heartening. They were sometimes disrespectful to the Federal Council. It was too small an affair. I felt that the best thing to do was to get in touch with the life of the Men and Religion Movement. So far as I know, the only person to realize the importance of such a course was Dr. Roy B. Guild. Through his intervention, I participated in the campaigns in Williamsport, Hazleton, Mahanoy City, and Wilkes-Barre, Pennsylvania; Greensboro, North Carolina; Poughkeepsie, New York, and other places, serving as the director of the social service end of the program, and in some instances acting as the dean of the corps of so-called "experts." I have always been profoundly grateful to Dr. Guild, because this experience gave me an insight into many of the problems with which the new Council was to deal.

The Men and Religion Forward Movement was a vital factor in the preservation of the Federal Council. There were but three fields of interdenominational cooperation which had become clearly open, those exemplified in the Commission on the Church and Social Service, the Commission on Peace and Arbitration, and the field of state and local federation. Such was the situation as the Business Committee and the acting executive secretary were instructed to prepare for the second plenary meeting of the Federal Council to be held a year hence.

The closing evening of the 1911 meeting of the Executive Committee was given to what was announced as a "Mass Meeting" at the commodious First Presbyterian Church of Pittsburgh, whose pastor failed to be present. Addresses by Bishop Hendrix, Hubert C. Herring and William H. Roberts were heard by less than fifty people, including only two pastors so far as recognized. The newspapers overlooked the event. Only the vision of a great ideal prevented this meeting of the Executive Committee of the Federal Council from being a gloomy occasion as the Committee looked towards the Quadrennial meeting to be held in Chicago in December 1912. The ideal was undimmed, but the practical problems of administration and finance were in a state of flux. A word, however, should be added, especially regarding the latter problem. Had the Executive Committee and the permanent Business Committee proposed a larger budget to be provided in any substantial proportion by the denominational treasuries, there would have been an even larger shadow of doubt. Neither the denominational treasuries nor the denominations themselves were as yet ready to be geared up to interdenominational cooperation. That there should be an experiment by the process of trial and error was inevitable. Only a limited group of leaders had fully developed the new "state of mind" which was almost the chief asset of the Federal Council. But, as we shall see, it was a persistent influence among a resolute body of them. To use a description of an earlier period of church history by President George W. Richards, a member of the Council from its very beginning, these were "the days of small things and big men."

CHAPTER IV

REVIEW, REVISION AND RECONSTRUCTION—1912

THE year 1912 witnessed events both at home and abroad which were destined to influence the future course of the Federal Council. The Balkans were seething and France and Germany were drawing close to conflict. Nearer the home scene, Mexico warned the United States to keep out of her internal affairs. While there was little thought of all this except by a few such men as Frederick Lynch, secretary of the Commission on Peace and Arbitration, whose view encompassed the world, during this year the outstanding new feature in the development and promise of the Federal Council was in the realm of international affairs.

However, within the group of men responsible for the administration of the Council, thought was largely devoted to a recharting of its course. It would be difficult to narrate the history of the year 1912 in other than personal terms. On my forty-fifth birthday, I had been charged with an executive responsibility for which I felt but little prepared. This led to a fundamental study of the past and present policies of the Council. On the evening of December 31, 1911, as the midnight hour neared, I said to my wife: "I must make one of two possible New Year resolutions, either to propose an almost complete change in the policies of the Federal Council or to resign." My wife and I decided that the best resolution would be to have intimate counsel first, with two or three of the wisest men on the Executive Committee. For a man who had had so little experience to go before these older men and tell them that they had been on the wrong track might prove more than hazardous. They would be told, first, that the conception and constitution of the Council were absolutely sound. Fundamentally there had been no mistakes. The weaknesses already discovered were in part as follows: 1. Financial support could not be counted on either from the denominations or from the district areas where federations were developing. Therefore, at least for the immediate present, we could not maintain the district offices and secretaries. 2. The state and local federations could not be forced to make their constituencies identical with the constituency of the Council. They must be left to determine their own constitutions and programs. The "model constitution" now being circulated could not be imposed on them. 3. The Council would need to take for its early objectives areas of service on which the churches needed creative leadership, such as Social Service, International Peace, Race Relations and Evangelism. In these areas the denominations were largely without organization and hence did not feel entirely self-

sufficient. 4. These objectives would also furnish a norm and a partial program for the local federations. 5. Thus instead of developing a Council based on the state and local units we should bring the several agencies of denominations into cooperation and in such areas as above mentioned the Council's leadership would be welcomed. 6. To this end the commissions of the Council should be composed of men and women who, at one and the same time, would be thoroughly conversant with these objectives and also highly representative of the denominations. 7. Finally, this might solve the problem of finance. Individuals and groups could be found who were especially interested in these objectives. We had already been approached by an individual who was likely to make a substantial contribution in the interest of international peace. If the Council had a program dealing with great national and world interests, support could be found.

Such was the rough outline in my own mind as I met, one by one, several members of the Executive Committee. The most delicate matter was that of proposing the abandonment of the district system, as it meant the release of two secretaries, both of whom stood high in their denominations. The approach to each man interviewed was about as outlined above, with the following commentaries. The state and local federations were frail organizations, without chart or compass. In 1911, I had spent many hours in London with F. B. Meyer, the honorary secretary of the British Free Church Council, and other advisers. We had agreed that the weakness of this body was that it was based on local councils. It had failed to unite the churches nationally and it had no standard cooperative program, either for the denominations or for the local councils. In the last interview with Dr. Meyer, we came to the conclusion that some way must be found to bring the churches together nationally and internationally and at the same time conserve the gains made in the unity of the Council with the local councils.* As we parted, Dr. Meyer said: "Let us hope that your Federal Council may become a norm for the churches of the world."

I then told my counsellors what I thought we should learn from the Men and Religion Forward Movement. I had not only studied its technique and results, but was also participating in its campaigns in several cities.† This movement had gone from city to city with a clear-cut program which had been developed by its National Committee. These leaders had made clear the objectives

* There was such a reorganization in Great Britain many years later when a Federal Council was formed, on the same basis as the American Council.

† See *I Remember*. Fred B. Smith. Fleming H. Revell Co. 1936. Pages 98ff.

of the movement which were to be applied to states and cities through federated religious agencies. Still more important the Men and Religion Forward Movement, by leaving a committee and a program in local communities, had laid the foundations for new federations and in some instances such bodies were already being formed. These should be followed up by the Federal Council and especially by the Commission on the Church and Social Service as Social Service had been the outstanding feature of the Movement. I had already designated men in several cities to act as voluntary and unofficial representatives. Above all, it was clear that the Federal Council could not develop strong local federations by simply presenting to them a general cooperative ideal and handing them the model constitution which the Federal Council had approved.

Attention was called to the financial situation. The resources counted on from the several districts had not materialized. Deeply as I regretted to say it, we could not continue the two district secretaries located at Philadelphia and Chicago, much less add the third and fourth which had been attempted at Denver and proposed at some point in the South. I did not think it wise for me to make my recommendations to the Executive Committee. I would simply ask these counsellors to think them over. They were about as follows: 1. The abolishment of the District System and its offices. 2. The appointment of federation leaders, on a voluntary basis, in various states, areas and cities, as field commissioners. 3. The development of the program of the Commission on the Church and Social Service in such manner that it could be adapted to committees of local federations, and the setting up of other commissions which would follow the same course. 4. The employment of a field secretary to serve under the guidance of a Commission on state and local federations,—I hoped we might secure Roy B. Guild. 5. The immediate development of the Commission on Peace and Arbitration for which financial support had already been pledged, with some promise of later enlargement. Likewise a special effort to develop a Commission on Evangelism. Thus we should concentrate on three commissions for service in which the denominations particularly needed cooperative leadership. I believed that such a program could be financed, through special funds for these objectives and that support for the national office and a field secretary could be secured to a substantial degree by contributions from the denominations and larger individual churches.

I left the matter at that point and prepared no recommendations for the Executive Committee which was to meet in March 1912. I cannot refrain from a word regarding the men with whom I had taken counsel. While two of them were inclined to resent the seem-

ing intimation that they had been on the wrong track, the general feeling was expressed by William I. Haven, who said, "Yes, we got the ideal all right, but we tried the wrong way of getting it into practice, and the only thing to do is to go partly into reverse." During the next few weeks, I was in a state of suspense. By this time the nominating committee appeared to have given up any effort at securing a permanent secretary of the Council. The Executive Committee met on March 22. The first item on the agenda was the report of the treasurer, which told the same old story. After a general discussion, in which the secretary took no part, it was

Resolved, 1. That we recommend to the Federal Council of 1912 that it consider the advisability of discontinuing the district system authorized by the Federal Council of 1908.

Resolved, 2. That the district secretaries be notified of this recommendation and that the Business Committee be empowered to terminate in a proper manner their official relation to this Executive Committee and to the work of the Federal Council.

The district secretaries were retired as of October 1, 1912, and "field commissioners" were appointed in several areas for voluntary service. In the report of the Executive Committee it is stated that these actions were taken "for financial reasons," which was, of course, partly true and which also avoided embarrassing questions. Likewise, the assistant to the executive secretary was released as of October 1. Thus the over-loaded budget would be reduced by more than \$12,000. This was a heart-rending procedure on the part of all concerned, especially the acting executive secretary, who was charged with the field work hitherto cared for by the district secretaries, and who had to interpret these actions to them. Let it be added that they were gracious and generous and both Charles E. Bacon and Hugh B. MacCauley attended the Quadrennial Meeting of 1912. Their reports indicated fidelity, unreserved work and successful accomplishment. Dr. Bacon rendered assistance to the Commission on the Church and Social Service in industrial inquiries and Dr. MacCauley was a skilled promoter of local federations. Thus the acting executive secretary found himself charged with duties which were to have been shared by six secretaries and also by a proposed "financial agent" who had never materialized. Such was the situation on the eve of the second plenary meeting of the Council.

The Federal Council of 1912

The Second Quadrennial Meeting of the Council was convened on the evening of December 4, 1912, first in the Art Institute of Chicago. It was an impressive assembly, both in size and in the

character of its personnel. There were 217 official representatives of 27 denominations, a considerable number of alternates, voluntary representatives of state and local federations, of denominational agencies for Social Service and of theological seminaries, making a total of about 400. The attendance was largely augmented by three preceding conferences. The Commission on the Church and Social Service brought together representative members of 24 church bodies, of the Y. M. C. A. and of the Y. W. C. A. The Committee on Literature and Education held a conference of representatives of theological seminaries at which 62 were present representing almost as many institutions. The program included the usual subjects relative to the theological curriculum and stress was laid on proposals from the Commission on the Church and Social Service regarding the preparation of ministers in its field of service.* A third conference consisted of representatives of state and local federations, of which Roy B. Guild was secretary. This meeting took action following the lines which we have considered. A meeting of editors and representatives of religious journals was held on one evening and this ultimately led to a permanent body, at first loosely associated with the Federal Council. Another meeting that afterward led to significant results was that of a Commission on Denominational and Interdenominational Movements which had been appointed by a Conservation Congress of the Men and Religion Forward Movement.†

Taken altogether, it was an inspiring gathering which greeted President E. R. Hendrix and the chairman of the Executive Committee, William H. Roberts, on the evening of December 4, 1912. The Federal Council was back again in the atmosphere of 1905 and 1908. The roll call included men who distinctively amplified future personal forces: Shailer Mathews, Henry A. Atkinson, Charles E. Burton, Peter Ainslie, Edwin H. Delk, Francis J. McConnell, William F. McDowell, Henry H. Meyer, Harry F. Ward, Luther B. Wilson, W. F. Tillett, Morris W. Leibert, Wallace Radcliffe, F. M. Crouch, John M. Glenn, Ethelbert Talbot, George W. Richards, C. E. Schaeffer, A. J. C. Bond, Arthur E. Main, William M. Bell, W. G. Clippinger, George M. Mathews, R. A. Hutchison, F. D. Kershner and Roy B. Guild. And to the glory of the new day, two women had been made members of the Council from the Five Year

* While this conference was intended to lead to a continuing organization of the representatives of theological seminaries under the aegis of the Federal Council, this plan was not carried out. Partly under this influence, however, a conference of theological seminaries was later organized, which continued on its own account.

† For the full story see *Christian Unity at Work*. Charles S. Macfarland. 1913.

Meeting of the Friends, Mrs. Mary Miars Harold and Mrs. Charlotte E. Vickers. An entering wedge had happily been inserted.

Just preceding the opening of the meeting, the acting executive secretary of the Council had been interviewed by the denominational secretaries of the Commission on the Church and Social Service who registered a protest against his continuance as executive secretary of the Council. They insisted that as the secretary of the Commission he must give all his time to its interests. He had to make it clear to them that the life of the Commission depended on the survival of the Council, with whose administration he was charged. In this connection it should be added that during this crucial period there were seven unsalaried men who, in varying degrees, were largely responsible for tiding the Council over these years and also for setting a striking example of interdenominational cooperation. Five denominational executives for social service,—Secretaries Atkinson, Batten, Crouch, Stelzle and Ward,—by their complete team work, were virtually a staff of the Federal Council in the outstanding progress of these early days in this field. To their names should be added two other secretaries who also served without salary, Frederick Lynch in the Commission on Peace and Arbitration and Henry H. Meyer in the Commission on Christian Education.

The records of the Quadrennial Meeting are in marked contrast to the rather rambling minutes of the *ad interim* meetings of the Executive Committee in 1909, 1910 and 1911. The addresses and the reports of the several standing commissions and committees were enlightening and stimulating.* They charted the future of the Federal Council with considerable clarity. The Task Before the Churches of Christ in terms of cooperative denominationalism was interpreted by Bishop William M. Bell and Bishop Francis J. McConnell, and in a sermon on Sunday, December 8, by Shailer Mathews. These men dealt with the philosophy and principles of federation. The addresses of the retiring president, Bishop Hendrix, and his successor, Dr. Mathews, followed the same course.

The Committee on Home Missions, through Lemuel C. Barnes, chairman, reported on studies in the field on the part of both the Federal Council and the Home Missions Council, concluding with recommendations for cooperation which, it should be said, were gradually to be carried out almost with exactitude. The report of James L. Barton, chairman of the Committee on Foreign Missions, after reviewing the many cooperative movements in the foreign fields, recommended a cooperative relation between the Federal

* See *Christian Unity at Work*.

Council and the Foreign Missions Conference of North America, again raising a problem which has been but partially solved to this day. Once more the nature and constitution of state and city federations were defined in a paper prepared by President Edward D. Eaton of Beloit College and in addresses by two secretaries of city federations, Andrew B. Wood of Baltimore and Clair E. Ames of St. Louis. Surveys of Christian Unity in Young People's Movements were made by Wilbur F. Sheridan and W. C. Bitting, which were supplemented in the address of the Vice-President of the United States, Thomas R. Marshall, a member of the Council. The report of the Committee on Evangelism characterized its objective as "the supreme mission of the Church" and proposed that this committee should be raised to the administrative status of a "Commission on Evangelism," under the direction of an executive secretary.

The reports of the Committees on Sunday Observance and on Temperance consisted of analyses of the national situations, with recommendations to the churches. The Committee on Family Life presented a report of the same nature. Religious education was treated in the reports of the Committee on Literature and Education, the Committee of the Conference of Theological Seminaries and the Committee on Week-Day Instruction in Religion. The reports thus far referred to, with the exception of that of the Committee on Evangelism and the Committee on Foreign Missions, while highly informative and stimulating, made no definite proposals calling for cooperative administration by the Federal Council. The addresses on the work of state and local federations did, however, lead to the creation of a commission to guide and stimulate activity in these fields. Under the general title of *The Kingdoms of This World—the Kingdom of Our Lord*, are the reports of the Commission on the Church and Social Service; and, with the sub-title *The Church and the New Internationalism*, that of the new Commission on Peace and Arbitration. These messages reflected the major administrative activities of the Council.

The Commission on the Church and Social Service

Until May 1911 Charles Stelzle had rendered voluntary service as secretary of the Commission on the Church and Social Service. Henry A. Atkinson, Samuel Z. Batten, Frank M. Crouch, Charles Stelzle, Harry F. Ward and Warren H. Wilson, denominational secretaries, had served effectively as collaborators. Efforts which were in large measure successful had been made to establish cognate departments in all the constituent bodies of the Council. Literature had been provided with wide distribution, including a hand-book edited by Harry F. Ward on "The Social Creed of the

Churches" and a volume by Charles S. Macfarland entitled "Spiritual Culture and Social Service." Similar studies had been prepared by Secretaries Batten, Stelzle, Wilson and Ward and by Alva W. Taylor, secretary of the Commission of the Disciples of Christ. Secretaries Stelzle, Atkinson and Macfarland had been successively received as Fraternal Delegates to Conventions of the American Federation of Labor. Approaches had been made towards cooperation with national agencies for social work. The secretary of the Commission had delivered the annual sermon at the National Conference of Charities and Correction and interpreted the ideals of the Commission at the Southern Sociological Congress at Nashville.* Investigations had been made in certain critical industrial situations and the campaign for One Day in Seven for Industrial Workers had been conducted in cooperation with the American Association for Labor Legislation. Beginnings had been made in social surveys of rural communities. Financial resources had been amplified by about one thousand "sustaining members" of the Commission.

A revision of the "Social Creed of the Churches" was recommended by the addition of the following articles or by the changes indicated by italics:

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.†

Following an interpretation of the program of the Commission, an appeal was made looking towards the future, in part as follows:

We urge upon the denominations which are the constituent bodies of this Council that they all provide for definite organization in the interest of Social Service, both city and rural, and that their departments become constituent bodies of this Commission. That the faculties of the theological seminaries take still more seriously

* See *The Call of the New South*. Southern Sociological Congress. 1912.

† See page 46.

into account the providing of pastors who shall be capable of serving all the people and of meeting all their needs.

Upon the pastors of these 150,000 churches we urge the necessity for a study and training in all our social problems which shall produce wise leadership for their churches in this great field of Christian service. We call to the attention of the leaders of Sunday Schools and Young Peoples Societies the necessity for early education and practical training in the work of social service.

We recommend that church federations make immediate surveys of their communities and adopt the plans of this Commission and the constituent bodies for a Social Evangelism, and that such churches and federations in local communities enter into the closest cooperation with every organization in their midst devoted to the work of social uplift.

We ask our evangelists to add the social note to the individual note of their message, that together we may infuse the religious spirit into social movements and the social spirit into religious movements.

Upon those whose incomes are derived from their holdings in mill and mine, we urge the social danger of absentee ownership and its grave abuses, and we plead the full law of human responsibility, reminding them that, in the twenty-fifth chapter of Matthew, Jesus' judgment was pronounced on men and women for the things they *did not do*.

We would remind those to whom affluence has come, whether by righteous or unrighteous means, that the tendency of our day upon the part of the great masses of the people to look to revolution rather than to the process of evolution, for their uplifting, is largely caused by the way in which so many of the rich flaunt their riches in the very face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate, and to such we commend the teachings of Jesus upon the productive use of wealth.

We urge a deeper sense of the value of productive thought and toil and wealth. To create, for the benefit of all, is the highest end for the investment of talent, toil, and of material possession. Hence every industrial and commercial enterprise that ministers to wholesome life and substantial prosperity should be encouraged and honored, and every device that aims to secure something for nothing should be discountenanced and condemned. Return and reward are just, only as they measure their moral equivalent, however it may be expressed in its material terms.

In closing, we would ask the privilege of continuing to proclaim this moral and spiritual leadership of the Church, inspiring the State, inspiring industry, guiding labor, molding the social conscience, until every home in our land, to the last poor stranger that comes within our gates, becomes the abode of happiness and health; until the rushing wheels of industry no longer drown the moans, while they blight the lives of little children as dear to God

as your children are and ours; until womanhood in the home shall be a happy wifehood and a sweet motherhood, that shall bear its own natural and sufficient burdens without the sad countenance of hunger of body and of soul, or, if in toil, shall have the safeguards of virtue and of health; until manhood in labor that does not diminish self-respect, and with opportunity to cultivate the finer graces of our human life, shall be the answer to our prayer: "Thy kingdom come, thy will be done, as in heaven, so on earth."

Two things the Church must gain: the one is spiritual authority; the other is human sympathy. And be her human sympathy ever so warm and passionate, if she have not her spiritual authority, she can do little more than raise a limp signal of distress with a weak and pallid hand. But if, on the other hand, she assumes a spiritual authority without a commensurate human sympathy, she becomes what her Master would call "a whited sepulchre filled with dead men's bones."

It may be added that this report, whose recommendations were adopted, was prepared by the secretary of the Commission with the guidance of Frank Mason North and the several secretaries. This Commission had largely set the pace of the Council in the coordination of denominational activities and in its bold approach to the critical problems of the social order. It is of further interest to recall that, coincidentally with this meeting of the Council, the Progressive Party under the leadership of Theodore Roosevelt was organized in the same hotel and adopted a statement of social goals reminiscent, at several points, of the earlier statement of the Federal Council. The secretary of the Commission also reported deep interest in these principles on the part of educational and civic bodies. He had, during the year, complied with several invitations to interpret them at popular assemblies, including a mass meeting in the civic auditorium in St. Louis under the subject of "The World of Toil as a Field of Religious Leadership."

The Commission on Peace and Arbitration

It will be recalled that at the Interchurch Conference of 1905 and at the meeting for organization of the Council in 1908, Chief Justice David J. Brewer and Judge Henry Wade Rogers had sounded the note of the "New Internationalism." Among the leading ministers in echoing this refrain was Frederick Lynch, pastor of Pilgrim Congregational Church in New York, and editor of "Christian Work and Evangelist," who had proposed the establishment of relations between the churchmen of Great Britain and the Federal Council. This appeal had resulted in a proposal for an international conference between religious peace agencies in England and Germany

and the American Federal Council.* The Federal Council's Commission on Peace and Arbitration had been organized on October 17, 1911, with Junius B. Remensnyder as chairman and Dr. Lynch as secretary.

This Commission, like that on Social Service, had taken its task seriously. Members of the Congress of the United States had received many petitions and personal letters urging ratification of proposed treaties of unlimited arbitration. But Congress had become "the graveyard of treaties" and this effort had failed. It had, however, awakened the churches to a new task and opportunity.

The future plans and recommendations of the Commission included the following:

We urgently request, in view of the fact that the world is looking to the churches for leadership in the Peace Movement, that every church devote one Sunday in the year to the consideration of international goodwill.

We would ask the pastors and members of our churches to watch closely the action of the Congress of the United States, whenever measures are introduced looking toward international goodwill or *vice versa*, and that they write personal letters to the senators and congressmen from their state and district, urging that they vote from the Christian point of view.

We call upon the Christian men and women of the nation to rise at this time and demand that all nations learn again the first principles of the teachings of Jesus Christ, that membership in His Kingdom should so bind them together in mutual love and mutual antagonism to the common foes of God and man, that the thought of engaging with each other in deadly combat shall become abhorrent and impossible forever.

The Christian churches of the world should demand in universal and unanimous voice that the Third Hague Conference create as its one chief task, a permanent court, representative of the nations of the world, to which oppressed peoples may go for justice, and to which all disputes now settled by war may be carried by the nations of the earth.

In this last proposal the Commission was far ahead of its day. Thus the new Federal Council accepted an opportunity to unite the efforts of the churches in a field hitherto overlooked. Said one of the ecclesiastical leaders to the writer on the returning train to New York, "I wonder if the Federal Council realizes that it may be taking its life in its hands in approving the reports of those two Commissions." The answer was, "Perhaps it is just as well if all the members do not realize it." And, as we shall see, the life of the Council was almost at stake at later periods, when reactionary

* For the complete and continuing story see *Pioneers for Peace Through Religion*.

efforts were made to deflect its course in these directions. The Program Committee arranged for support to the new venture in an address by James A. MacDonald of the *Toronto Globe* on "The Churches and World Diplomacy." Similarly the aims of the Commission on the Church and Social Service were interpreted in an address by Walter Rauschenbusch on "The Social Revival." The high points of the second Quadrennial Meeting of the Federal Council were in the hitherto neglected objectives of the social and international order.

The reports led to several resolutions on national and international issues, of which the following are especially worthy of notice:

Resolved, 1. That this Federal Council hereby records its gratitude to God for the wonderful providence which has given to our fellow-Christians in China and the Chinese people a new government which has as its fundamental principles liberty, both civil and religious; equality; enlightenment; and progress.

2. That we extend to the Christian churches of the new Republic our heartiest congratulations upon the extraordinary opportunity now afforded them to glorify God and serve their nation by helping to lay a foundation of truth and righteousness for the newly established Republic, and that we assure the Christians of China that they have the hearty Godspeed and the unceasing prayers of the Christians of the United States of America.

3. That this Federal Council respectfully requests the government of the United States to take early action for the recognition by it of the Republic of China, and that the president of the Council be entrusted with this duty, associating with himself such other members as he may select.

WHEREAS, The religious and spiritual development of the Negroes has been almost entirely committed to the members of that race by all the denominations; and

WHEREAS, The ever growing Negro population is ever shifting from one section of our country to another, thus creating the necessity to follow them with the Gospel; and

WHEREAS, This work is being done so well and is vital to the nation and our common Christendom; therefore, be it

Resolved, That the Federal Council hereby extends its congratulations to these workers, and commends them to the sympathetic interest of all the people.

We may turn to the less exhilarating business sessions and to their exceedingly complex problems.

Problems of Administration

The Executive Committee report contained little but recommendations for redefinition and reorganization. During the quadrennium two bodies had severed their connection with the Council:

the Augustana Synod of the Swedish Lutheran Church and the Congregational Methodist Church.

The Executive Committee announced that a third title had been added to the acting executive secretary and secretary of the Commission on the Church and Social Service, that of acting corresponding secretary. Probably the only reason why there was no objection to this seeming monopolistic procedure was the financial statement in the hands of the members of the Council—it was the best that could be done. Following this came the election of Shailer Mathews as president and the re-election of Rivington D. Lord as recording secretary and Alfred R. Kimball as treasurer. The acting executive secretary reported that a "staff" had been developed, consisting of Miss Caroline W. Chase in charge of the office work, an assistant to the treasurer and "from three to five stenographers." Among the first actions of the Council was the election of Elias B. Sanford as honorary secretary, with a retirement allowance.

The Program Committee had placed the report of the treasurer at the first session. The heartening nature of Alfred R. Kimball's exposition could be expected to put the meeting in good humor,—and it did. In these later days of large things, it does not look stimulating, but it did then. The year 1912 had seen the books for the four years almost balanced, the deficit being less than the \$3,000 deficit inherited from the parent body of 1905-1908. The total expenses of the four years had been \$87,500. The amount from the constituent denominations had increased from \$9,000 in 1909 to \$14,500 in 1912. Individuals had contributed \$18,500 in 1912, towards total expenses of \$36,500 in that year.

The writer had abstained from any consultation with the Executive Committee on a proposed budget. He still assumed that the progress of 1912 would warrant provision for a secretary for the Council in order that he might bend his energies to the great task of the Commission on the Church and Social Service. Hope was expressed that a Washington Office might be established and that provision might be secured for "at least three secretaries" at the National Office, but he was not relieved at the decision implied in these words: "The Council has now in its service only a single secretary aside from the honorary secretary and presumably it will not be possible wisely to increase the force . . . at an early day."

For more rapid execution than could be secured by meetings of the large Executive Committee, this committee was authorized to constitute an Administrative Committee to meet frequently. The Secretarial District system was—*ex post facto*—ordered discontinued and this was followed by the decision to establish a central office of the Council at Washington, D. C., to be under the administrative supervision of the Executive Committee.

At the meeting of the newly elected Executive Committee on December 9, the day following adjournment of the Council, the acting executive secretary was elected "Secretary of the Federal Council," on the understanding that he should continue as secretary of the Commission on the Church and Social Service. Once again, the scope of obligation for service had been greatly extended without any commensurate provision for its administration either in personnel or financial resources.

Taken as a whole, however, the second meeting of the Federal Council equalled in hopefulness the 1905 and the 1908 meetings, largely perhaps because of its contrast with the discouraging years which intervened between 1908 and 1912. At the same time hostile forces had begun to appear. A rather suspicious individual, claiming to be a newspaper reporter, had gone about at Chicago among the members asking highly irrelevant questions as to the purposes of this new body. He turned out to be a representative of a "Second Adventist" body. Not long after a volume appeared charging that the Federal Council had been organized, in consultation with the Pope, for the purpose of suppressing the liberties of this sect! And we may add here that, years later, a similar attack was made over the radio by Judge J. F. Rutherford of "Jehovah's Witnesses," who characterized the Council as "Babylon . . . the mother of harlots." Such incidents as these soon became frequent in the ensuing years.

The general feeling of the Council's leaders, after this second meeting, was that while the Council must find its way gradually through trial and error and experience, it was gaining a momentum that would be cumulative. To have survived the difficulties from 1908 to 1912 was enough assurance for the future. The "state of mind" was clearly becoming contagious. Shortly after his return to the modest office* in New York, the secretary received enough invitations to visit denominational assemblies, state and local fed-

* At this time the "headquarters" of the Council consisted of one small room in the Clarendon Building, divided by partitions. The secretary's office was 5 x 6 feet in dimensions. In the *Federal Council Bulletin* of April, 1948, Mr. E. M. McConoughey says of this period: "In the summer of 1912, I was recommended by Dean Shailer Mathews of the University of Chicago, then President of the Federal Council, to become assistant to Dr. Macfarland. Our office was in a loft building in the wholesale dry goods section of New York. Our elevator was for both freight and passengers. Down a hall lined with big wooden packing boxes was a plain door. On it, in plain black letters—'The Federal Council of the Churches of Christ in America.' Underneath 'The Commission on the Church and Social Service.' The room, about 12 x 30, had two desks, chairs, a table with a typewriter, a stack of unvarnished shelves with books and papers in selected piles. At the far end was a window."

erations and national agencies to call for at least three years of itinerancy.

To the above foregoing reflections should be added a significant modification. In Caroline W. Chase, daughter of a member of the Council, President George C. Chase of Bates College, a woman had been found qualified in the highest degree as manager of the office and its staff. Miss Chase had had secretarial experience in a college in Turkey and with the Baptist Board of Missions. The secretary of the Council could become itinerant with assurance of administrative regulation at the National Office. The reader may ask how the Council, with such limited personnel in its executive direction, survived these years of crisis? The answer is that this deficiency was met by what may rightly be called "cooperative thinking" on the part of a small but coherent group of voluntary advisers, to an extent seldom witnessed in national organizations.

For the first time since the 1908 meeting, the Federal Council felt itself on solid ground, just as the ominous shadows of a World War were gathering. The political tension between Great Britain and Germany was in danger of reaching a breaking point—such was the substance of communications from correspondents in London and Berlin which greeted the secretary on his return from Chicago. One of the first callers at the office was Frederick Lynch, secretary of the Commission on Peace and Arbitration. His first observation was, "The Federal Council has come to being just in time." As the interview closed, Dr. Lynch said with characteristic idealism and determination: "What is needed now is a federation of the churches of the world." It was decided, however, that the first task was to develop the Federal Council in order that the American churches should be ready to play their part in the realization of the greater ideal.

In the words of the closing message of the 1912 meeting, by James H. Garrison: "It was clear that all felt at Chicago that we were dealing with a great historic movement which is taking form and gathering power."

CHAPTER V

FIGHTINGS WITHOUT, FEARS WITHIN, 1913

The Year 1913

LET us, for a moment, look once more at the state of the nation and of the world as the Federal Council proceeds with its reorientation in 1913. The Balkan War is on. The United States is preparing to invade Mexico. The Socialists in Germany charge the armament manufacturers with fomenting war. All just as a Universal Peace Congress dedicates the Palace of Peace at the Hague. As these events are to have profound effect, in the coming days, on the course of the Federal Council, let us have them in mind as we review the year 1913 with the Executive Committee.

The reports reasonably justified the hopes expressed at the conclusion of our preceding chapter, as the Committee met at Baltimore, Maryland, December 3, 1913, under the chairmanship of Frank Mason North. The first recounts the experiences of the secretary. He had made an early visit to Washington to consult regarding the proposal for the office at the National Capital. A message of loyalty had been personally handed to the President of the United States. Memorials had been presented to the President, the Senate, the House and the Secretaries of the War and Navy, in which the government was overtured to recognize the new Republic of China and to increase the number of chaplains in the Army and Navy. The reply of President Wilson, so far as the records reveal, is the first message of its nature to the Council from a head of the nation. It is of especial interest also as Mr. Wilson had been one of the speakers at the Interchurch Conference on Federation in 1905:

WHITE HOUSE, WASHINGTON, D. C.
March 26, 1913.

DEAR DR. MACFARLAND:

Allow me to acknowledge more formally than was possible the other day when you called at my office, the receipt of the several papers you then handed me. I need not tell you how deeply I appreciate the address of confidence addressed directly to me on the part of the Federal Council of the Churches of Christ in America, or how greatly it adds to my sense of being supported and guided to have such feelings and confidence expressed.

I appreciate, also, the weight and significance of the resolutions of the Council with regard to the early recognition of the Republic of China.

The memorial with regard to the assignment of the proper quota of chaplains to the various divisions of our land and naval forces impressed me very much indeed.

For all of these interesting and important papers, allow me to thank you and your colleagues.

Cordially and sincerely yours,

(Signed) WOODROW WILSON.

REV. CHARLES S. MACFARLAND,
New York.

Memorials had been sent to the churches requesting that Sunday, April 27, be observed as a day of prayer for the Republic of China and to the Czar of Russia appealing for justice in behalf of the Jews. The latter was the first of successive measures which ultimately led to the Federal Council's creating a Committee on Goodwill between Jews and Christians. Still more significant, in view of later history up to 1941, was the reception of a memorandum from missionaries in Japan:

As American missionaries resident in Tokyo, Yokohama and vicinity, we have viewed with deep solicitude the news concerning the proposed legislation in California, and deprecate any discrimination against the Japanese lest it mar the historic friendship between Japan and America, and work injury to both countries; therefore,

Resolved, That we appeal to our missionary constituency in the homeland, to the Federal Council of the Churches of Christ in America, to Federations of Churches in California, and to the Christian public sentiment of the nation in favor of just legislation.

This message was followed by a letter, signed by Sidney L. Gulick and D. C. Greene, with accompanying resolutions:

Resolutions of the Japan Mission of the American Board at Its Annual Meeting, June 3, 1913, in Regard to the Relations of the United States of America and Japan:

WHEREAS, The universal establishment of the Kingdom of God requires the attainment of right relations between nations on a basis of justice and equality; and

WHEREAS, The effective proclamation of the Gospel of the Kingdom in Japan depends closely on the maintenance of friendly relations between the peoples of Japan and the United States; and

WHEREAS, The presence on the Pacific Coast of large numbers of Japanese laborers is the cause of difficulties that from time to time give rise to discriminating race legislation tending to disturb the historical friendship of these two countries; and

WHEREAS, Unfriendly race legislation is likely to be repeatedly attempted so long as the difficulty is not met by some thoroughgoing solution; therefore,

Resolved, That this Mission appeals to the Federal Council of the Churches of Christ in America, suggesting

(1) That it appoint a commission to study this whole question in its relation to the teaching of Christ, and

(2) That it seek to rally the Christian forces of the United States for the solution of this problem and for the promoting of such measures as are in accord with the highest standards of Christian statesmanship.

This correspondence began a long series of efforts to prevent what occurred at Pearl Harbor on December 7, 1941. These messages were followed by the appearance of Sidney L. Gulick one morning in the office of the Federal Council. Following an hour's conference a letter was sent to the Foreign Mission Board of the Congregational Churches suggesting the release of Dr. Gulick to enter service with the Federal Council. Shortly after a temporary release was granted which later became permanent.

The most comprehensive project in 1913 was the effort to use the Panama Pacific Exposition at San Francisco as an opportunity for an evangelizing movement. Overtured by the Church Federation of San Francisco, President Mathews and the secretary of the Council went severally to San Francisco to confer on the matter. By their advice a Committee of One Hundred was appointed, which adopted a program "for a campaign to unite religious activities of all forms, missionary and religious exhibits and the holding of congresses and conventions." The committee was an imposing body representing practically all phases of the religious life of the nation.

The Constituent Bodies

During the year the secretary visited sixteen denominational assemblies and President Mathews one. Others were attended by appointed representatives. The secretary reported as follows: "The policy of the Council, of attempting to regulate its progress in such a way that the whole body of the churches may move together, is vindicating itself, and we may feel sure that more rapid progress in the future may be made because of this attitude of the Council towards the constituent bodies, and its attempt to be assured of the wishes and the spirit of these bodies. Were the Council to become a free lance its progress would be seriously hindered. Primarily it must be remembered that it is the sum of all its parts."

There is, however, a story behind this which gave rise to these cautionary words. The secretary, reporting on his visit to the Presbyterian Church in the U. S., hardly revealed it when he said that "the Southern Presbyterian Assembly, after long and thoughtful discussion covering several sessions of the Assembly, voted to continue as a constituent body of the Council by a vote of 138 to 27." Immediately upon the adjournment of the Council in 1912 one of the

members from this denomination had started a vigorous campaign to induce the withdrawal of this church from the Council. He had been reading the books of Shailer Mathews. They were, he alleged, the antithesis of orthodoxy. The social program of the Council, he intimated, verged on Communism and violated the principles of the Presbyterian Church on relations between Church and State. An extremely conservative paper of the denomination carried communications pro and con, its editorials being in the latter category. The Council was described as a purely humanistic body. Its secretary was a "liberal," its president worse than that, and the Evangelical faith was at stake.

The General Assembly had met at Atlanta in this atmosphere. This subject took precedence over all others. Early in the meeting a resolution was presented giving reasons why the church should withdraw from the Council. It was referred to a committee, but was continuously discussed by individuals and groups between sessions. The secretary of the Council was asked all sorts of questions, some of which were the height of absurdity. He was requested to meet the committee, but confined himself to simple and explicit answers. Otherwise he maintained silence. When the committee reported recommending that membership in the Council be continued, a debate ensued which led off into intricate theological discussion. The chairman of the committee was Professor Thornton Whaling, a man of poise and good judgment and the overwhelming vote to continue with the Council was largely due to his wisdom. He had given a questionnaire to the secretary of the Council covering all the points at issue and the questions had been answered fully and explicitly,—a process which was far more effective than an address to the Assembly could have been. The temper of the opposition may be indicated by an incident. The secretary was approached by one of the most violent of the opponents who gave vent to his personal views. In response the secretary replied, "But is not your position equivalent to saying that practically all the other denominations in the Federal Council are heterodox and unevangelical?" His rejoinder was, "Most of them are." While the issue was decided for this time, we shall find later that it was not permanently settled.

The departmental activities of the Council had enlarged. The Commission on Evangelism was fully organized with William E. Biederwolf as voluntary executive secretary. The Commission on the Church and Social Service, under the chairmanship of Josiah Strong, had investigated several industrial situations. A Committee on Church and Country Life had been appointed under the chairmanship of Hon. Gifford Pinchot. Charles O. Gill had served as its

field investigator. Messrs. Pinchot and Gill had prepared a handbook on "The Country Church: the Decline of Its Influence and the Remedy." The denominational departments on Social Service had substantially increased their service and their secretaries had continued as a secretariat. The social ideals of the Council were being studied by the Young Women's Christian Association. The secretary of the Commission had conferred with the Conference of the Employed Officers at Richmond, looking towards the adoption of these ideals and a form of cooperation between the Association and the Council. Local federations of churches had organized their work to parallel the lines of service of the commissions of the Council. The Commission on Peace and Arbitration under the part-time service of Frederick Lynch as secretary had begun to secure the attention of the denominational bodies.

Notable had been the development of the new Commission on State and Local Federations. These bodies had increased to 13 state and 130 city and county federations. During the last six months, E. M. McConoughey had served with a high degree of efficiency as assistant secretary of the Council and as secretary of the Commission on State and Local Federations. New and larger quarters were occupied in the United Charities Building at 105 East 22nd St., New York.

We may now turn to the annual meeting of the Executive Committee in Baltimore, December 3, 1913, with the other reports also in our hands. The Administrative Committee reported the withdrawal of the Primitive Methodist Church of America from the Council. The Commission on Evangelism had established its office in the Witherspoon Building in Philadelphia. The Commission on Foreign Missions, after explaining the reasons which seemed to make any organic unity with the Foreign Missions Conference of North America impossible, proposed a policy in these terms: "It shall be the policy of the Commission not to duplicate the work of the Annual Conference of Mission Boards and of the Committee on Reference and Counsel, and to look forward to the time when the foreign mission function of the Federal Council may be discharged through the Annual Conference of the Foreign Mission Boards." Of most importance was a later meeting of this commission at Garden City, New York, January 15, 1914, whose report was later inserted in the 1913 report of the Executive Committee of the Council. Shortly after the actions taken by Christians in Japan, to which reference has already been made, Sidney L. Gulick was sent to the United States to follow up these resolutions relative to the impending disturbance of political relations between Japan and the United States. At this meeting of the Commission, Robert E. Speer

"reported negotiations relative to the matter of delegating Rev. Sidney L. Gulick for a nation-wide hearing as a representative of the missionaries in Japan on the question of American relationships with the Eastern races." Thus began a long period, during which the Council sought to prevent the series of unhappy events which culminated in a disastrous conflict with Japan. At the time when this effort began, Japan was in control of a liberal government whose continuance might have secured the results striven for by the Federal Council.

Sidney L. Gulick, born of missionary parents in the Marshall Islands in 1860, had served in Japan as missionary of the American Board of Commissioners for Foreign Missions for twenty-six years, and as professor of theology in the Doshisha University and lecturer at the Imperial University in Kyoto. Already a well-known author, he continued to wield his pen on international relations during the succeeding twenty years on the staff of the Federal Council until his retirement in 1934.

The Commission on the Church and Social Service reported on an investigation of the industrial situation in Paterson, New Jersey, where a strike of large dimensions was attended by threatening disorder, and also an inquiry on prison conditions. The Commission on Religious Education had elected Henry H. Meyer as voluntary secretary, and recommended that the title be changed to "Christian Education." The Commission outlined a program of considerable dimensions and asked for the provision of a budget. The Commission on State and Local Federations proposed a conference of federations. New life had appeared in the Commission on Temperance which proposed to support the movement for Constitutional Prohibition. Once more the Commission on Home Missions had recommended, in effect, that the Home Missions Council act as a Commission of the Federal Council. This had not been acceptable to the Home Missions Council. In a subsequent joint action the Home Missions Council became a "cooperating body" with the Federal Council and agreed to render annual reports to the Council. This ultimately led to the discontinuance of the Commission, as the cooperative relationship gradually developed with practical results. Actions by the Executive Committee included the appointment of a special committee to deal with the issue of Japanese-American relations raised by the overtures from the missionaries in Japan; provision for the issuance of topics for the annual Week of Prayer, in cooperation with the Evangelical Alliance; and a memorial in connection with the two hundredth anniversary of the birth of George Whitefield.

During the year a step was taken in behalf of the Jews which

later reached larger dimensions. A letter from the secretary of the American Jewish Committee is recorded relative to an appeal made by the Federal Council to the Czar of Russia regarding the Beilis ritual murder accusation in which the judgment is expressed that "this appeal has been most effective even though the state department did not transmit it through diplomatic channels. Its publication has produced an excellent impression and in all likelihood has had the desired effect on the Russian government." Louis Marshall, president of the Committee, characterized it as "one of the finest exhibitions of broad-mindedness and the very essence of religion that the world has ever beheld."

Administrative Arrangements in 1913

At the 1913 meeting of the Executive Committee a Washington Office was authorized and Henry K. Carroll was elected for its administration as an associate secretary of the Council. This was a joint arrangement with the Home Missions Council as to service and expense, which was continued for some years. As matters of administration were largely conditioned by financial resources, we may record them with the report of the treasurer before us. Once again, although the receipts of \$32,500 exceeded the budget of \$25,000, the difference was more than absorbed by the authorization of extended work during the year. The deficit inherited from the parent body was still carried, to which \$1,100 for the year was added, leaving a total deficit of \$4,100, carried in part by a "Permanent Fund" of \$1,000. For the year 1914, the approved budget was but \$25,000 for general work, to which an addition of \$8,500 was authorized, conditioned on being secured by the Commission on the Church and Social Service and the Committee on the Church and Country Life, with an undetermined amount anticipated from the Commission on Peace and Arbitration. Once more the enlargement of work had run ahead of the budget. Perhaps of most importance were the pending arrangements to secure a nation-wide hearing for Sidney L. Gulick, another program calling for a substantial budget.

In place of the former several District Headquarters, national distribution of the work of the Council was supplied to some extent by the offices of members of the Secretarial Council of the Commission on the Church and Social Service in Boston, Philadelphia and Chicago, while plans were being made for headquarters of the Committee on the Church and Country Life at Columbus, Ohio, and of the Committee of One Hundred for the Panama Pacific Exposition at San Francisco. More and more, through the Commission on State and Local Federations, the headquarters and secre-

taries of local federations were keeping the Council in touch with many cities and their churches.

The enlargement of the service of the Council during 1913 had led to the appointment of a committee to prepare "a Statement of Principles" which was approved at the Baltimore meeting of the Executive Committee. This was the beginning of a series of studies in self-examination by the Council.

The Commission on State and Local Federations, of which Alfred Williams Anthony was chairman, again cleared an atmosphere which was still hazy. Several federations had objected to any effort on the part of the Federal Council to exercise authority over their composition. The Commission advised against any further effort to standardize federations: "The federative ideal, expressing a principle, does not require a set form or fixed phrases. The principle of cooperation and concert of plan and purpose may find expression in as varied forms as there are places and people. A standard form of organization may suggest an ideal; but carries with it no inherent virtue, and requires no subservient imitation. In our recognition of federations and with our propagation of the federative ideals we should allow every legitimate variety." This settled the issue, but it may be added that later on the federations largely reversed their attitude and voluntarily sought closer relations with the Council.

When the Executive Committee adjourned on December 5, it was once more with a feeling of growing confidence. But the old question remained: could the extensive commitments be met by the scant measures for resources of personnel and money? As the chairman of the Administrative Committee put it to the writer on the way back to New York: "The year 1914 is going to be the decisive year for the Federal Council." Had Dr. William I. Haven known what was to happen to the world in that year, both he and the writer might have doubted what the decision would be. We may venture to assess the forces of the Federal Council as the year 1913 closed. The denominational bodies had made marked advance in the consciousness of their relation to the Council. The state and local federations had become conscious of themselves and of their cooperative relations to the national body. The Executive and Administrative Committees had developed a *modus operandi* for the determination of the issues coming before them. The plan of departmentalizing the Council in commissions was working reasonably well. The establishment of a seat of the Council at Washington contributed something to its prestige. Activity in international affairs and relations with church bodies in Europe and the Far East

added a sense of importance to a body representative of American churches.

We may fittingly close this narrative of this year by calling to mind the observations with which it opened. The events recorded had led to frequent conference between Dr. Lynch, secretary of the Commission on Peace and Arbitration, and the secretary of the Council. Upon the arrival of Sidney L. Gulick from Japan he was included in these conversations. These three men reached the conclusion that the next step forward should be the development of the service of the Commission on Peace and Arbitration. Once again the main problem was that of finance. During the latter part of 1913 Andrew Carnegie was included in these conferences through the persuasion of Dr. Lynch and he was boldly asked for an endowment for the purpose of a peace movement on the part of the churches. Plans were outlined for a world organization. In his response, Mr. Carnegie conditioned his compliance on the establishment of an agency to include representative Protestant, Catholic and Jewish leaders, with an informal understanding that the trustees of a fund of two million dollars should include the Federal Council in its use of the income, and that the Federal Council should cooperate in a world conference.* The significance of these negotiations will be seen as we look towards the fateful year 1914. As international relations were assuming large proportions, the Federal Council had a headquarters at the National Capital, correspondents in Europe and the Far East and departments prepared to deal with issues of world magnitude.

* See *Pioneers for Peace Through Religion*, and *Christian Unity in Practice and Prophecy*.

CHAPTER VI

THE CHALLENGE OF A WORLD AT WAR, 1914

WITH this year we enter upon a fitful and fateful period in which, in the Providence of God, for the first time in American and world history, the Protestant churches are beginning to work in a unity hitherto little more than dreamed of. And the American churches will soon enter a stage of world history in which they will be prepared to play a significant part. While there will still be grave problems to solve, progress will be evident as we follow the cyclical path of evolution in which the forward sweeps are ever longer than the backward.

Beginning in 1914, the reports of the Council are published with such completeness that our story may be best told by recounting the records of the annual meetings of the Executive Committee. Largely by recommendation of the Washington Committee which was seeking to extend the influence of the Council towards the South, the Committee met at Richmond, Virginia, December 9-11, 1914. The Administrative Committee, for the first time, reported actions of major importance which had been taken, "subject to confirmation by the Executive Committee," but which, in response to almost day by day events in history, had demanded immediate consideration. They may be recounted in the chronological order which demand or opportunity necessitated.

Actions on January 23, among proposals destined to reach early and high importance, were the following: "That in response to the recommendation of Robert E. Speer, the chairman of the Commission on Foreign Missions, the secretary of the Federal Council be empowered to act for the Commission on Foreign Missions in arranging a nation-wide hearing for Rev. Sidney L. Gulick as a representative of Christian Missionaries in Japan relative to Eastern Race Relationships"; and "that in response to the recommendation of Rev. J. B. Remensnyder, the chairman of the Commission on Peace and Arbitration, the secretary of the Council and the secretary of the Commission on Peace and Arbitration be authorized to participate in negotiations relative to a world-wide movement for international peace, in association with the various church bodies of America and other nations."

On April 9, in view of the threatening situation in relations between the United States and Mexico, a Day of Prayer for Mexico was authorized. A week later, on April 17, further action was taken on the mission of Sidney L. Gulick. It was decided "that in response to the memorials of bodies of missionaries in Japan, submitted to the Federal Council, there be appointed on behalf of the

Federal Council, a commission of nine, whose general scope of service shall be to study the entire question of the application of the teachings of Christ to our relations with Japan, and to promote such influences and activities as shall lead to the right relationships between the peoples of these two nations." It was also proposed to send an ambassador of the churches to convey a message to the Japanese people, or the Eastern peoples in general, representing the Christian sentiment of America; and to invite some representative of the Japanese people to come to this country for a like purpose. The Administrative Committee evidently realized that it was taking the law into its own hands and such actions were designated *ad interim* and referred to the Executive Committee for confirmation. Further caution was exercised in the vote that in visiting the various denominational assemblies the secretary of the Council acquaint these bodies with all such procedures and interpret them.

This leads the writer to an interpretative digression. At this time and for several years following the Council was called upon to keep pace with rapidly moving history. On one occasion during this period a critic asked the writer point blank, "How far is this Federal Council authorized to speak and act for the denominations?" The answer was, "As far as it speaks and acts with premeditation and wisdom." This was particularly true of the actions of the Administrative Committee. Two decisions were invariably reached. The denominations and the Council itself looked, or should look, to the Administrative Committee for leadership, which should be conditioned on constant consultation over as wide an area as possible. It may, in frankness, be said that had the Administrative Committee subjected itself to any further limitations, the Council would probably have lost its place in history during the critical years from 1914 to 1918. It may also be added that occasions when actions of the Administrative Committee, of the Executive Committee or of the Council itself were challenged by denominational assemblies were almost confined to two or three particularly conservative bodies. Later on, as we shall see, the ties between the Council and the Churches were gradually strengthened so that actions of or for the Council became, to all intents and purposes, actions of the constituent bodies through their officially named representatives.

Returning now to 1914, we come to an event which, in those early days, pointed toward the contemporary World Council of Churches.* On June 11, the following actions were recorded:

* See *Pioneers for Peace Through Religion*, and *Christian Unity in Practice and Prophecy*.

"That in response to the request from the Commission on Peace and Arbitration, the Administrative Committee approves the joint plans of the Church Peace Union of America and the associated councils of churches in the British and German Empires for a Congress on International Peace to be held at Constance, Germany, August 2-5, 1914, of whose Committee on Arrangements the secretary of the Federal Council is a member. That the secretary of the Council, Rev. Charles S. Macfarland, and the representative of the Commission on Relations with Japan, Rev. Sidney L. Gulick, be elected as executive delegates to the Congress." To this action we shall return later.

On September 14, as the World War obtained momentum, it was recorded that Woodrow Wilson had complied with the request that October 4 be appointed as a Day of Prayer. On September 21, the organization of a committee to secure War Relief Funds for the stricken churches of Europe was authorized. Another action of moment, which was ultimately put into effect, was approval of "the appointment of an embassy to carry messages of love and sympathy from the churches of America to the churches of Europe."

The preceding items from the report of the Administrative Committee will indicate the tempo of the Council's advance in the historic year 1914. We now gather at Richmond and consider the report of the secretary. He dealt with the fundamental question of relationship with the constituent bodies, pointing out that one by one they were adopting the "Social Creed of the Churches." All the denominational bodies meeting during the year had approved the statement of principles adopted by the Executive Committee at Baltimore. Among the most significant events had been the creation of the Commission on Relations with Japan. The preliminary committee appointed to arrange a hearing for Dr. Gulick had organized for an effort to meet a menacing situation, which was generally underestimated except by the Foreign Mission bodies and the Federal Council. Almost at once President Shailer Mathews and Dr. Gulick had been delegated to go to Japan on a mission of goodwill. Likewise, Frank Mason North and William I. Haven were named "to act with and support" Professor Mathews. Doremus Scudder, a former missionary in Japan, had been called from Honolulu to further the work of the Commission and Professor H. A. Millis of the University of Kansas had been engaged to make a study of the situation on the Pacific Coast. Meanwhile, Dr. Gulick had covered a wide area from New England to beyond the Middle West. President Wilson and Secretary of State William Jennings Bryan had been consulted. Other national leaders had been interviewed, including the Secretary of Labor, William B.

Wilson, and President Samuel Gompers of the American Federation of Labor. A memorial urging the establishment of an "adequate Oriental policy" had been introduced in Congress.

The secretary of the Council sized up the situation in these terms: "It is increasingly clear that we have entered upon this work none too soon. The publication in June of the official correspondence between Secretary Bryan and Ambassador Viscount Chinda has by no means satisfied the Japanese people that we are meeting the issue. Many of the most sober-minded citizens in both countries are anxious as to the outcome if matters are allowed to drift. One of our correspondents in California, who is thoroughly familiar with the situation both on the Pacific Coast and in Japan, writes as follows: 'We are living over a powder magazine. No one knows when someone will touch a match.' Additional anti-Japanese legislation is contemplated. The sensational utterances of a Jingo press of Japan foment suspicion and ill will, while our own press engenders the same feeling. Psychological conditions both in Japan and America are approaching a state in which some startling but really trivial event might easily bring a series of deplorable consequences."

In the meantime, as we have seen, Andrew Carnegie had, in February 1914, endowed the Church Peace Union and that body had invited the cooperation of the Federal Council. From the Union had come substantial support for three Commissions. Frederick Lynch had resigned his position as secretary of the Commission on Peace and Arbitration to take up executive duties of the same nature in the Church Peace Union. The Commission had sent a vigorous message to the President and Congress on Mexico which contained this paragraph: "We wish to assure our representatives and senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our Republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes, not of patriotic and disinterested citizens, but of mischiefmakers and of certain vested interests whose aggrandizement is furthered by war."

Peace Sunday had been widely observed and a Peace Hymn had been printed by the newspapers. The Administrative Committee had appointed fifty delegates to the Church Peace Congress to be held at Constance, Germany.* This historic meeting was an en-

* For the story of this epoch-making congress, see the writer's *Pioneers for Peace Through Religion*, and *Through Europe on the Eve of War*, the latter by Frederick Lynch, Church Peace Union, 1914; also *The Churches of Christ in America and International Peace*, Charles S. Macfarland.

largement of the proposal for a congress of churchmen of Great Britain, Germany and the United States made upon the occasion of the visit of the secretary of the Federal Council to London and Berlin in 1911. Actions with reference to war in Europe included a memorial to President Wilson on August 20, one paragraph of which made a distinction which hitherto had not appeared in our national policy: "By taking the actions here suggested the United States will, in fact, create a new status in the relation of nation to nation, one that is opposite to 'hostility' on the one hand, and more friendly than the negative position of 'neutrality' on the other; a status of 'reconciliation' that expresses active goodwill to the combatants and also the sincere purpose (too often obscured by the customary methods and hesitancy of political diplomacy), to find common ground for the establishment of justice and peace between them, as well as in its own relations to them." On September 24, the President wrote that he had read the letter "with the greatest attention." He added: "I need not tell you how sincerely I appreciate the approval expressed in that letter of the efforts I have made to bring about mediation and peace, and I am happy to have anticipated the suggestion of the Council in the matter of urging a genuine attitude of neutrality upon the people of the United States, and also to have been able to meet the suggestion of the Council in the matter of appointing a day of prayer."

During the latter part of the year, the Commission on Peace and Arbitration and the American Section of the new World Alliance for International Friendship through the Churches, which had been instituted by the Conference at Constance, had acted as a joint body. The officers of the Council had signed an appeal with Archbishop Nathan Soederblom of Sweden and other European churchmen, the substance of which is in the following paragraph: "We remind especially our Christian brethren of various nations that war cannot sunder the bond of internal union that Christ holds in us. Sure it is that every nation and every realm has its vocation in the divine plan of the world and must, even in the face of heavy sacrifices, fulfill its duty, as far as the events indicate it and according to the dim conception of man. Our faith perceives what the eye cannot always see: the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one."

The Committee on Peace Centenary, in commemoration of the Treaty of Ghent, had been organized as a subsidiary of a national American Peace Centenary Committee. The outbreak of war had led the latter body to abandon its purpose and dissolve. Not so the committee of the Federal Council whose program was approved by the 1914 meeting of the Executive Committee. The delegates

to the Church Peace Conference at Constance, Germany, reported on the courage revealed by the conference and urged that the Federal Council cooperate in the plans proposed by the International Committee of the World Alliance appointed at Constance.*

Meanwhile problems of the social order at home had not been neglected. Through the cooperation of the denominational secretaries for Social Service, the Commission of the Federal Council had participated in the development of the Social Forum in several cities, was in cooperation with the Southern Sociological Congress, had perfected arrangements for Social Service campaigns in various strategic cities, and had prepared social studies for use in churches. Fraternal delegates had been sent to the American Federation of Labor regarding which the Secretary of the Federation, Frank Morrison, gave this testimony: "The moral effect of the visitation of fraternal delegates from the Federal Council to the representatives of labor in the American Federation of Labor cannot be overestimated, and the mingling of such leaders of religion with the leaders of the workingmen is, I believe, bringing about a feeling of fraternity and brotherhood which is elevating and, we trust, mutually helpful." Henry A. Atkinson had prepared a factual and constructive report on industrial conditions and conflicts in Colorado.† Four handbooks on social service had been published.

Notable had been the establishment of the headquarters, in Columbus, Ohio, of the Committee on the Church and Country Life, whose secretary, Charles O. Gill, had made a study in Europe on "Social Effects of Cooperation." Dr. Alfred Williams Anthony had substituted for the secretary of the Council on a Home Mission team holding institutes in the far West, in which the Commission on State and Local Federations had been invited to participate. This strengthened the cooperative relationship with the Home Missions Council which, in later years, produced effective results in the development of federation in Home Mission territory. The National Office had become well organized, publications of the Council had been circulated to the extent of 400,000 and a Department of Publicity was securing the attention of the press. The Advisory Committee at the National Capital was finding its way towards useful service. A bulletin of national church statistics had been prepared by Dr. Carroll. Improvement had been secured in the provisions of chaplains for the Navy and steps were taken which ultimately led to the General Commission on Army and Navy Chaplains.

* See *Pioneers of Peace Through Religion*; also *Steps Toward the World Council*. Charles S. Macfarland. Fleming H. Revell Company. 1938.

† See *Across the Years*, pages 218, 219.

The secretary of the Commission on Evangelism, William E. Biederwolf, had represented the Council at several religious conferences during the year. The following resolution had been approved by six denominations: "Noting with approval the endeavor in evangelism of the Commission on Evangelism to create and safeguard a high standard of evangelistic work, we recommend that the evangelistic committee of the Church be constituted also a Committee on Credentials vested with the function of giving careful and studied attention to the character and fitness of the men of this denomination who desire to do the work of an evangelist, and to furnish the said Commission on Evangelism of the Federal Council reliable information concerning the same." This was the initiation of measures which later eventuated in a reorganization of methods in evangelism.

The Commission on Christian Education, under the voluntary administration of Henry H. Meyer as secretary and Wilbur F. Tillett of Vanderbilt University as chairman, was trying to find the best pathways for its work. At the request of the Church Peace Union, courses of study were prepared on International Peace.

The report of the Commission on State and Local Federations was a masterly analysis of both failures and successes, and defined policies which were gradually to become effective, including the proposal that "there be in the field at least one wise and tactful counselor who, in behalf of the Commission on State and Local Federations, closely allied with the executive office of the Federal Council, should direct in the formation of federations in various parts of the country." The appointment of a field agent for this service was recommended by the secretary of the Council, who during 1913 had been called upon to intersperse his duties at the national office by itineraries covering about 35 cities including Boston, Atlanta, Portland, Me., Detroit, St. Louis, Seattle, Portland, Ore., San Francisco and Los Angeles.

One report at Richmond was both constructive and gloomy,—that of the Committee of One Hundred on the Panama-Pacific Exposition. It set forth a program of "Exhibits, Conferences and Congresses" and of "aggressive Evangelism." Under the leadership of Bishop Edwin H. Hughes and the secretaryship of H. H. Bell, national organization had been effected. Of a proposed special budget of \$200,000, pledges or promises had been secured to the extent of \$120,000. Then the war had come and the latter figure had already been cut to half the amount. Dr. Bell's closing note was almost that of despair. Nevertheless the committee was continued and told to do the best it could.

With these several reports before us we will now look in upon

the Executive Committee at Richmond on December 9 and follow through its sessions. The vice-chairman, Howard B. Grose, presided and on the first afternoon the meeting was addressed by Hon. William Jennings Bryan, Secretary of State, who saw in the Federal Council a force to be reckoned with in national and world affairs. At the opening of the first session unanimous consent was requested for a season of prayer "in view of the significant and far-reaching recommendations and plans in the report of the secretary." A session of prayer was led by William H. Roberts. This meeting of the Executive Committee long stood out in the memory of the men responsible for the administration of the Council. As one of them put it several years later, "it was a moment of solemnity as we faced the tasks, of hope as we saw the opportunities, of confidence that the Federal Council had the forces needed for the place it would be called by God to fill in history." At a mass meeting in the City Auditorium on the first evening Governor Stewart of Virginia and Mayor Ainslie of Richmond participated. The addresses were given by Shailer Mathews on Militant Idealism and by the Secretary of State on The Unity of the Churches and International Peace. On the second day, Samuel Gompers, president of the American Federation of Labor, visited the meeting and "expressed gratification at conferences which had been held by Secretaries Gulick and Macfarland with representatives of labor in an effort to conserve the interests of our working men without offending other nations," referring to the situation on the Pacific Coast relative to Japanese labor.

A message was ordered to be conveyed to the constituent bodies in approval of the celebration of the five hundredth anniversary of the martyrdom of John Huss. Likewise a similar recommendation was voted regarding the four hundredth anniversary of the Protestant Reformation. A message of sympathy for the churches of Europe was adopted. Shailer Mathews and Dr. Gulick were officially commissioned as the deputation to Japan. In view of the historic importance of this mission, excerpts from the message to be carried by the missionaries are worthy a place in this record:

To the Churches of Christ in Japan, Greeting:

The Federal Council of the Churches of Christ in America, on behalf of its thirty constituent denominations, has delegated two of our most honored and beloved representatives, to convey to you the assurance of our love unfeigned and of our prayers in your behalf.

We beg to assure you, dear brethren, of the interest with which we have noted the recent history of Japan, that ancient and venerable nation with its notable achievements in the arts and sci-

ences. With eager hand you have grasped what other peoples could offer for the enrichment of your life, and in turn you have contributed to the life of the world the inspiration of your fine enthusiasm. You have felt the stimulation of ethical ideals, the transcendent significance of moral values. In the industrial, intellectual and moral fields of your activity, America has noted your unwearied progress.

We are sending these, our brethren, to tell you as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

Among the messages of sympathy was one in behalf of the Jews: "As representatives of the Christian churches of America, we desire to express our profound sympathy with and our prayer for, God's ancient people, who throughout the earth are enduring peculiar privations and suffering as the result of the present war. We recommend to our churches such practical expressions of their sympathy as shall help in the relief of their suffering, and we pledge our advocacy to the cause of our Hebrew brethren as they seek for just and equal consideration by all governments."

Actions on matters of organization were many. The Commission on Peace and Arbitration was authorized to inaugurate a program of large proportions. The Administrative Committee was instructed to appoint a committee on "the needs and interests of the Colored race." The rather bold proposals for enlarged work were based on the report of the treasurer that the receipts had been over \$67,000, that the former deficits had been met, the bills all paid and \$3,000 expended in long needed "office apparatus," leaving a balance of \$12 in the treasury and a "permanent fund" of \$1,000. For 1915 a venturesome budget of \$100,000 was authorized, conditioned on the securing of special funds for the several commissions and committees. During 1914 nearly three-quarters of the final budget had been secured in this way, mainly for the Commissions on the Church and Social Service, Relations with Japan, Peace and Arbitration, Christian Education, the Committee on the Church and Country Life, and the Washington Office. Experience proved that the method of appealing for particular causes was effective, but that not much reliance could yet be placed on denominational treasuries. Individuals and non-denominational agencies became the main sources of funds. The latter included the Church Peace Union and the Carnegie Foundation for the Commissions on Relations with Japan, Peace and Arbitration and Christian Education. At this meeting the Executive Committee envisaged the need of an enlarged secretariat and the title of the secretary was changed to general secretary.

It may be said that in 1914 the forces of Christian idealism and of material resources began to fall into an equilibrium, just as the Council was to face a national and world crisis in which it was to be summoned to play a large part. Two names stand out in bold relief in this year, Frederick Lynch and Sidney L. Gulick. The Executive Committee adjourned on December 11, after sessions in which there had been no discordant or doubtful note, with a sense of grave responsibility. Secretary of State William Jennings Bryan observed to the writer on the way back to Washington, "My young brother, you and I, as secretaries, have the two biggest jobs in the nation!"

CHAPTER VII

FORCES TO MEET THE CHALLENGE, 1915

THE year 1914 saw the Federal Council embarked on world relations. This voyage will be continued in 1915, as the Council seeks to steer its course in international as well as national affairs. The Council is discovering its setting in contemporary history. As we await the convening of the Executive Committee at Columbus, Ohio, on December 8, let us prepare ourselves for its deliberations by a survey of the records.

All of the constituent bodies meeting in 1915 had been attended and addressed by President Shailer Mathews, Dr. Gulick, Dr. Carroll, Mr. Gill or the general secretary. The Assembly of the Presbyterian Church in the U. S. A. had urged "caution upon subjects which are upon the borderline of the State and the Church." The 1915 Assembly of the Presbyterian Church in the U. S. (South) was also in a very different mood from that of the year before which had approved a statement of principles which, in effect, was very much in accord with those of the Federal Council. The report of the Assembly's Committee on Correspondence in 1915 contained these words of admonition and warning: "While there are thus many things in the reports of the Council which we approve and heartily endorse, there are actions taken which so do violence to the historic and Scriptural position of our Church that we can do naught else than decline to accept responsibility for them, and enter our protest. In some instances they are contrary to the doctrine of the separation of the Church and the State and the only proper attitude of approach which the Church has to the affairs of the State, in others they deal with matters that are wholly extraneous to the recognized mission of the Church on earth. . . . In view of these facts your committee is forced to one of two conclusions. Either that this Assembly should now sever its relations with the Federal Council, or that we postpone action with the hope that the said Council may yet regard the principles for which our Church stands and we recommend that action be deferred for one year."

The general secretary took this occasion to make a rather exhaustive statement on the constant problem of the Council's relationship with its constituent denominations, saying in part: "The matters at issue are in almost every case concerned with certain constitutional principles as to the relation between church and state. Our constituent bodies are essentially at one in their belief in separation between church and state. They are also probably united in their conviction that the church is to exercise its moral influence upon human society and its institutions. The problem is a common

one, and is not to be solved by the process of thesis and antithesis. In the main, when it comes to a matter of practical action in a concrete case, the various constituent churches take actions very much alike. This also is to be noted, that any difference of opinion with regard to these matters as between the constituent bodies, is no greater than the difference of judgment between two elements of any one of them. Indeed, it has happened, more than once, that the Federal Council has been questioned by one denominational assembly for taking an action which was approved by the annual gathering of that same denomination the year before."

The Commission on Evangelism had opened the year with a Call to Prayer for a world-wide revival, for which topics had been printed for a Week of Prayer during the Lenten season. Under the direction of the Committee of One Hundred at San Francisco, a religious exhibit had been maintained at the Panama-Pacific Exposition, an investigation had been made of the moral conditions at the Exposition and the Mayor of San Francisco and the president of the Exposition had received, on behalf of the Administrative Committee of the Council, a letter of protest against the "vicious influences" which the inquiry had revealed. A Church Conference on Social Work and a National Peace Congress in San Francisco had been promoted. A new *ad interim* Commission on Federated Movements had been organized under the chairmanship of Fred B. Smith and a committee on the special interests of the Colored denominations was in process of formation.

The Council had begun a service in war relief, particularly for the Churches of France and Belgium. Likewise appeals had been made in behalf of the Persian War Relief Committee, and on November 1, 1915, messages had been sent to eighty thousand churches in behalf of the American Committee for Armenian and Syrian Relief. These instances illustrated the feeling of the general secretary that "in the Providence of God, there have come to us opportunities, in the midst of a situation that sometimes seems hopeless, to render service to our brethren which may deepen the sense of international Christian fellowship and make it possible to reconstruct world relationships upon the basis of the Christian ethics and spirit."

This time the financial situation was treated but casually and administrative matters were by-passed, except to record, with warm appreciation, the services of Edward M. McConoughy, who had resigned his position of assistant to the general secretary, to become secretary of the Federation of Churches in Sacramento, California, and to express satisfaction in the appointment of Roy B. Guild as secretary of the new Commission on Federated Movements and of his associate, James A. Whitmore.

Roy B. Guild, after nine years of distinguished pastoral service, had spent five years as administrator in Home Mission agencies of the Congregational churches and in 1911 and 1912 had become a national figure as the executive of the Men and Religion Forward Movement, to which reference has already been made.* This movement, with a comprehensive type of evangelism inclusive of social service, had secured the organization or rebirth of several local federations of churches. For ten years Dr. Guild served the Federal Council until his health broke in 1925, and on his recovery in 1929 he was recalled for service until his retirement in 1937. During these eighteen years, he became the personal embodiment of the ideals of state and local federation. As the writer said of him when he died in 1945: "As an administrator and adviser, he saw great objectives while he never shirked the needed drudgery to secure them. He could adjust himself to his associates, persuading and guiding even while deferring to them. Gentle and generous in spirit, he could be as firm as a rock when principles were at stake."

The associate secretary, Dr. Carroll, reported on the first issue of *The Federal Council Year Book*, a descriptive directory of religious organizations with church statistics.

Commissions of the Council

The Commission on Evangelism was becoming a unifying body for twenty-three denominational departments and had prepared a "standard of principles" which men working by the Commission's approval should be asked to respect. The Commission on Christian Education had prepared a course on "International Peace, A Study in Christian Fraternity" and a volume had been published containing selected utterances from the writings of two hundred authors.† The proposal that lessons on Peace be introduced in the Sunday School courses was urged upon the International Lesson Committee. A study was being made of "the opportunities for religious and moral education in view of the present relation of the church and public instruction in this and other countries." Another Commission relying on voluntary service was that on Temperance, whose secretary was Charles Scanlon, secretary of the Presbyterian Board of Temperance. A national pledge-signing campaign was under way and two temperance rallies had been held in Philadelphia.

The Commission on the Church and Social Service reported in-

* Page 64.

† *Selected Quotations on Peace and War*. Edited by Henry H. Meyer. Federal Council, 1915.

creased cooperation on the part of denominational departments.* New activities included a brochure on *Motion Pictures in Religious and Educational Work* prepared by Edward M. McConoughy, the continued study of the critical industrial situation in Colorado, and a study of conditions in prisons. An inquiry was made into the role of the Church as an employer of labor, which later raised no little controversy on the relation of church employment to union labor. A committee was investigating the industrial situation in the anthracite region in Pennsylvania. A brochure by Charles Stelzle on *The Conservation of Human Life* had been incorporated into the Commission's program.

This meeting of the Executive Committee was held at Columbus largely to emphasize the studies being made in Ohio by the secretary of the Commission on the Church and Country Life, Charles O. Gill, with the support of the chairman, Hon. Gifford Pinchot. Mr. Gill had directed a comprehensive survey of the environment and problems of the country church, in which he had been assisted by Warren H. Wilson of the Presbyterian Board and by Edmund deS. Brunner, who was then beginning a career in the field in which later he reached distinction. Mr. Gill's report closed with this conclusion: "It appears from our observation in Ohio that in large areas the denominations working independently of one another have failed to prevent serious decline in the rural churches and that it is entirely unlikely that without interdenominational cooperation the churches will be able to overcome the difficulties of the situation. If this is true in Ohio and in other states also, the need of interdenominational organization is obvious." In connection with the Columbus meeting of the Executive Committee a largely attended conference on Church and Country Life was addressed by President Woodrow Wilson. The Country Church thus for the first time came strongly to the fore in the Council through the joint service of Mr. Pinchot and Mr. Gill, for which the former supplied the needed funds. Mr. Gill had been for fifteen years a country minister. His volume on the rural churches in Ohio † was the first intensive study of this long-neglected subject.

The echoes of World War I in Europe led to heightened interest in the messages of the Commissions on Peace and Arbitration and on Relations with Japan. The former had published a handbook for church use on *The Fight for Peace*, by Sidney L. Gulick. Representatives of the Commission had been members of the meeting

* See *A Year Book on the Church and Social Service*. Harry F. Ward. 1916.

† *Six Thousand Country Churches*. By Charles Otis Gill and Gifford Pinchot. The Macmillan Company. 1919.

in Independence Hall in Philadelphia which organized the League to Enforce Peace. While the general public had no appreciable sense of its importance, the Executive Committee sensed the significance of the work of the Commission on Relations with Japan. The report emphasized three measures: "First, the sending of the Christian Embassy to Japan; second, the investigation on the Pacific Coast by Professor H. A. Millis; and third, the coming of the Labor Delegates from Japan." On the first a letter from Dr. J. L. Dearing, secretary of the Federated Missions of Japan, gives light: "It is too early yet to properly estimate the value of this Embassy. I am sure, however, that I am not wrong in saying that it far exceeds in significance what the promoters anticipated, or what Dr. Mathews and Dr. Gulick dared to hope. Certainly, we in Japan have been amazed at the result. It scarcely seems possible that two men coming in an unofficial capacity as far as the Government is concerned could do so much to allay suspicion and develop a confidence on the part of the people generally toward America, which had become decidedly shaken."

The report of the investigation of the critical situation on the Pacific Coast was embodied in a volume.* It is worthy of reading today in connection with the problem of United States citizens of Japanese ancestry. Inasmuch as the labor problem was the crux of the situation of the Japanese in California, Dr. Gulick had carried diplomacy to good use in arranging for two labor union leaders in Japan to be received as fraternal delegates at the annual meeting of the California Federation of Labor in October, 1915. At about the same time Rev. D. Ebina came to the United States representing the Christian churches of Japan.

Having digested these reports, we are ready to observe the first session of the Executive Committee on December 8, 1915, in the Central Methodist Episcopal Church of Columbus, under the chairmanship of Howard B. Grose, vice-chairman. Among the 180 members and corresponding members, we note men who were bringing personal reenforcements to the "old guard," such as John Milton Moore, B. S. Winchester, William E. Lampe, E. Guy Talbott, A. W. Taylor, Morton C. Pearson, Edmund deS. Brunner, Gifford Pinchot, and Henry Wallace of *Wallace's Farmer*. We witness also the men who had become associated with the once lonely general secretary, either on full time or as voluntary secretaries: H. K. Carroll, Roy B. Guild, James A. Whitmore, Charles O. Gill, Henry H. Meyer, William E. Biederwolf, and H. H. Bell and the pastor of the gen-

* *The Japanese Problem in the United States*. H. A. Millis. The Macmillan Company. 1915. See also *America to Japan*. Edited by Lindsay Russell. G. P. Putnam's Sons. 1915.

eral secretary, Teunis E. Gouwens, serving as *pro tempore* assistant to the general secretary.

All of the actions of the Administrative Committee during the year were approved, at times as cautious *ad interim* votes to be referred to the next meeting of the Federal Council. A report of a special committee on the relations between the Council and its commissions and between the commissions themselves and also setting up regulations for the publications of the Council, was explicit and detailed. Attention was called to the fact that some of the constituent bodies had failed to provide any person or agency to act as a channel of communication with the Council. This was but a single example of the difficulty in getting the denominational machinery geared to cooperative relations, which proved a slow process for several years. The reverberations of criticism at the denominational assemblies had continued. Once more a review was ordered in the following provisions of the report of a special committee: "That a Committee of Fifteen be appointed, widely representative both in location and in denominational connection, whose duty it shall be to study with care the entire field of the activities, policies, progress and outlook of the Council's work and to prepare a review of the same. This review shall be transmitted to the proper officials of all constituent bodies and placed in the hands of all delegates to the Council at least two months before the next Quadrennial Council."

A problem and a need to which little attention had been given is revealed in an action taken following the report of Charles O. Gill: "In view of the facts brought to light by the Commission on the Church and Country Life respecting the need of combining and realigning religious forces in rural districts, this Executive Committee requests the general secretary in its behalf either directly or through one of the Commissions to undertake to awaken an interest in State Federations in those states not now having them, with effort particularly to secure the cooperation of state denominational organizations in recognizing as common tasks the promotion of community welfare in all its forms, under plans mutually agreed to and clearly recognized."

A resolution which, at the time, probably seemed obvious but whose full meaning was not to be realized till later was the following:

WHEREAS, The Federal Council is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it

Resolved, That the matter of our relations with the churches of Europe be referred to the Administrative Committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian Churches of America.

This action calls for a brief digression. The general secretary of the Council had urged, in the latter part of 1914 and during 1915, that a deputation should be sent to the churches of the belligerent countries to express sympathy, hold conference and prayer and especially to prepare the way for an international conference of church bodies after the war. He had selected and interviewed several men on the subject, but none was willing to go. At a session of the Business Committee at Columbus he brought the matter up for definite consideration. He was called out of the meeting and on his return the chairman said, "It is our unanimous judgment that you should be our deputation and that you should go at once." We shall return to the result of this decision later in our story.

The closing session of this momentous meeting of the Executive Committee was a public session at Memorial Hall, addressed by the President of the United States, and the last action of the committee was as follows: "The Executive Committee of the Federal Council, as these sessions at Columbus, Ohio, draw to a close, place on record their appreciation, first of all, of the presence with the Executive Committee of Woodrow Wilson, the President of the United States. We tender to him hearty thanks that amid the multitudinous cares of the State he has taken opportunity thus to express his deep interest in the welfare of the Christian churches of our country. The guidance and blessing of God are invoked for him in his most responsible position as Chief Magistrate." The message was personally handed to the President by Bishop E. R. Hendrix.

An attempt to survey the progress of the year 1915 and of the further advance prophesied by this meeting of the Executive Committee would point in many directions. The departmental organization was proving successful. The policy of seeking new objectives for the churches, in Social Service, World Peace, Rural Life and Race Relations, as well as continuing in traditional paths, was opening the way for leadership. The enlargement of the ideals of Christian Education and the proposals for the establishment of regulatory principles for evangelistic work likewise were useful. The revised plan in developing federation in the local field was already promising. But more significant still was a trend, which probably few of the members sensed, towards the role which the Federal Council would play in developing cooperation between the churches on a world-wide scale.

From 1905 to 1915 there had been much experimenting. Even

utilitarian considerations could not altogether be excluded. There were parties within denominations. The Federal Council had often to try to find the common denominator. At the same time it had to be bold as well as constructive in order to secure the leadership without which it could not survive. But it must not move out in advance without carrying enough of its constituency to gain the end to be secured. For these reasons, review and study were needed. The message from this meeting to the constituent bodies included these provisions looking toward the Quadrennial meeting of 1916: "Because of the magnitude and importance which the work of the Federal Council is assuming the Committee is preparing to gather up in orderly form and present to the constituent bodies a review of the existing agencies and plans of the Council, and a statement of their purposes and methods, an account of the administrative principles and regulations by which they are guided and an estimate of the possibilities and boundaries of cooperative endeavor which are thus in the possession of the churches of Christ in America. A large special committee, widely representative in character, has been appointed to prepare such a review and transmit it to the proper officials of all denominations allied in the Federal Council, in order that it may be in the hands of the delegates of those denominations well in advance of the quadrennial meeting of December, 1916, to the end that this meeting in the wisest possible way may formulate such constructive plans as shall best accomplish the ends to which our prayers and efforts are dedicated."

The general secretary had closed his 1915 report with words which proved measurably prophetic: "We look out upon a world in moral and spiritual confusion, the one inclusive religious body in that world that has not been rent asunder by the conflict across the sea. The desolated peoples of Europe will justly look to a body which unites the forces of the American Protestant churches to assume a large responsibility for those processes of reconstruction which are before us. With more conviction than I have been able to set forth in my statement of facts regarding our relationship with the churches of Europe, initiated by one of our commissions, I have confidence that some great movements will come during the next six months. I am not sure that stricken Europe is looking altogether with confidence at America at this moment, but I do have some reason to believe, as the result of the constant interchange of messages and the authentic information which I have received from time to time, that not only the religious leaders in Europe, but also some of her statesmen are ready to look with confidence to the Christian churches of America and to believe that what international statesmanship and diplomacy could not and can-

not do, may be done by moral and spiritual forces." Between sessions he had an intimate conference with President Wilson, who warmly commended his visit to the warring countries and expressed the feeling that this was the time when the Federal Council should get close to the churches of Europe. The President also requested the secretary to report to him on his return all he could learn of public opinion looking toward the calling of a conference of the neutral nations. So the secretary left a Christmas message for his children on a dictaphone and on December 14 sailed for Europe on a mission which some church leaders believed dangerous and unwise. Meanwhile, an augmented staff could be left under the guidance of a wise counsellor in William I. Haven, chairman of the Administrative Committee, and a special group of consultants.

CHAPTER VIII

WORLD RELATIONS EXPLORED, 1916

THE writer has reached the point where he must make discriminating selection in summarizing the contents of six large volumes,* as the Council prepares to meet in plenary session in the Second Baptist Church in St. Louis on December 6, 1916.

In September, Secretary Carroll had reported that the Committee on the Work of the Colored Churches had been organized with Bishop Wilbur P. Thirkield as chairman. Throughout the report of the Executive Committee it is evident that interest had largely centered on the exigencies and opportunities induced by the European war. In March a committee of which William J. Schieffelin was chairman had been appointed to assist Rev. Henri Anet of the Belgian Missionary Church in raising funds for war relief. In the same month the Administrative Committee had addressed itself to a major inter-racial problem: "We regard it as of the highest importance, in maintaining right relations through the coming decades with Japan and China, that the United States shall pursue an Oriental policy, the fundamental principles of which shall be the just and equitable treatment of all races." The Executive Committee at a special meeting in April had inaugurated a War Relief Movement which was destined to reach large proportions. To assist in directing in this work, Howard B. Grose was temporarily drafted. In the interest of strengthening international contacts, correspondents had been appointed in Canada, the Philippines, New South Wales, Great Britain and Continental Europe, including both neutral and belligerent nations. The report of the general secretary says: "Out of this constant relationship we can discern clear indications that when the time comes for reconstruction we may find our mission simpler than it looks at the present moment. To the gaze of the world, the holding of the Constance conference, and its hastened dissolution just on the eve of the war, looked vain, but it may prove to have been an instance of that wisdom of God which is sometimes foolishness to the world. I believe we ought to maintain the closest relations with the Christian churches of Europe in this hour."

Armed with letters of introduction from all the constituent bodies of the Council and from the Secretary of State, the general secretary had sailed on December 14, 1915, to visit the churches of warring

* *The Library of Christian Cooperation.* Charles S. Macfarland, Sidney L. Gulick and Henry H. Meyer. Missionary Education Movement. 1917.

Europe.* At the Hague he had conferred with a representative body of church officers and leaders and also with officials in the Foreign Office, members of Parliament and the Minister of Foreign Affairs, Dr. Loudon. He says regarding the latter: "The foreign minister, who is feeling his way towards the calling of a conference of neutral nations, invited me to obtain privately any information at Berlin and Paris which would help him to determine his course, and I have written him that any such move is at present inadvisable, because actually offensive to France and unwelcome to Great Britain."

In Berlin the American visitor had consulted with Adolf Deissmann and the former assistant Court Preacher, F. Siegmund-Schultze, and had been introduced by Ambassador James W. Gerard to Foreign Ministers von Jagow and Zimmermann. At a meeting of representative Christian leaders, with Professor Julius Richter presiding, he had characterized his mission in these terms, quoted from his report to the Federal Council: "I stated my mission as threefold—for information and understanding; to preserve and maintain closely our relationships with the churches of the nations visited; and as looking forward to the help our American churches might give in the ultimate process of reconstruction. I had come in a spirit of simplicity and without diplomacy, not to intrude upon the consciences of my brethren, not to exhort, not to admonish and, least of all, to pronounce judgment. In America we need the fullest possible information such as one gets face to face and heart to heart. Our churches and Christian leaders have their duties, distinct from all other institutions. God has not changed in His relations to men of all nations and they are all still brothers in His mind. Our churches had failed to rise above the turmoil and distractions and had lost sight of their spiritual mission to the world. Might we not, even in the midst of war, rise into a higher atmosphere, and might we not thus find for the nations their lost way? Should we not, even now, look forward to the task of spiritual reconstruction and do it in a spirit of reconciliation?"

In Switzerland, conferences were held with such churchmen as could be reached. The French Protestant Federation had called a meeting in Paris where representative leaders made a sharp distinction between their reception of a fraternal messenger from the Federal Council and any possible proposals for fraternal relations with German churches or churchmen. "The situation among French Protestants," the report to the Federal Council said, "has

* See pages 106 and 108. Also *Across the Years*, page 101, and *Report of Mission to Europe*. Federal Council.

been rendered very difficult because of the correspondence from German Christian leaders, both at the beginning of and during the war. It was severe and much more than severe, and has aroused a resentment hard to overcome, which makes it difficult to induce any spirit of confidence, on the part of French Christians, in expressions of goodwill at this time from the German brethren. The French brethren feel that their overtures at the beginning of the war were so grievously rejected that some admission of the wrong of this rejection should be made by the German brethren."

In London, the missionary was met by his former associate, F. B. Meyer, Honorary Secretary of the National Council of Evangelical Free Churches. Conferences followed with Anglican and Free churchmen, including the Archbishop of Canterbury, and with several members of Parliament. Of the experience in London, he says: "I have set forth the attitudes of the German and French brethren as occupying two extremes upon the question of—at least immediate—reconciliation. The brethren in Great Britain may be said to take a somewhat mediating position. They stand with their brethren in France as to the great principles for which they profoundly believe they are contending, but are, I should say, less suspicious of the attitude of German Christians. In any event, they seemed entirely able to understand and fully appreciate the position of the brethren in America."

Among the conclusions of the ample report to the Administrative Committee, we may cite those which are most revealing:

"The present moment is not the time for any definite, concrete, political or semi-political or even non-political overtures for peace. A mistaken movement at just this time might work incalculable harm and delay.

"The general attitude in Germany has undergone a marked change, parallel in general with the change of the Christian leaders, from the manifest spirit of bitterness at the beginning of the war to their present attitude of Christian reconciliation, which they declare to be without reference to the political differences which they still maintain. They are frankly ready for peace, not yet on terms acceptable to their foes, especially to France, and yet, I believe, with far greater concessions than the world supposes, especially with regard to annexation. I believe they might easily be ready for an adjustment on the assumption of the *status ante bellum*, in other words, on even terms. The Allies, however, particularly France, are not ready for this, at least as yet.

"France is invaded territory; the high spirit of her people is thoroughly aroused; it has for the time reached at least dangerously near the sentiment of *revanche*, which she believes to be righteous justice and its necessary retribution. Her immediate mood

would impose preliminary conditions which preclude even the idea of conference. The suggestion of anything of the kind is offensive, and she resents it.

"England occupies a somewhat mediating position, and comes nearer seeing the whole field. She would ask guarantees of a very strong and guarded kind from Germany, and would be less exacting than France."

The general secretary then proceeds with recommendations to the Federal Council and the American churches: "We should prepare to make the work of reconciliation and reconstruction our largest effort for the immediate future, and prepare our minds and activities for it. It might be well to secure some sort of immediate general approval by our constituent bodies. The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. . . . Some such World or Americo-European Conference of the Evangelical Churches as we have been for some time considering may be found ultimately advisable. . . . And I now venture a suggestion, which has from time to time instinctively come to my own mind, and which several of my interviewers have unhesitatingly recommended—the possibility of a quiet, small conference of representative Christian leaders, of both neutral and belligerent nations, at the earliest moment when it would be assured of full participation. It is interesting that this proposition has come to me, not so much from churchmen as from informed publicists and men of general affairs." In a further report the general secretary outlined specific proposals for a world conference of churches as soon as possible after the cessation of war.

International Relations

One is impressed by the rapid development of the international relations of the Council as he turns to the three volumes devoted to this subject for the second Quadrennium. A heartening story is told of the part played in the interest of peace by the War Relief Campaign of the Council. There were efforts to secure President Wilson's "peace without victory." These attempts were made as the result of conference with the officers and Executive Committee members, but it was deemed wise that the general secretary should exercise his own judgment without explicit official action. A reference to this effort is, in part, as follows: "In November, at the request of former President William H. Taft, president of the League to Enforce Peace, Dr. Macfarland, acting in his personal capacity, used his good offices in correspondence with Chancellor von Bethmann-Hollweg by wireless through the Foreign Office in Berlin. He requested a statement on the part of Germany as to the attitude

of the German government toward a League of Nations to prevent future wars. The German Chancellor made his address answering this question before the Reichstag on November 9, 1916." The German Ambassador in a long letter reported the Chancellor's position as being that "Germany will at all times be ready to enter a league for the purpose of restraining the disturbers of peace." In response to an inquiry by wireless, Professor Adolf Deissmann of Germany sustained the words of the Chancellor. When, on December 18, 1916, President Wilson proposed that the nations should state "the terms upon which the war might be concluded," further efforts were made to secure the desired end by wireless correspondence with Christian leaders in Germany.*

In April, 1916, a largely attended and representative conference at Garden City, Long Island, had organized to a high degree the joint service of the American Council of the World Alliance for International Friendship through the Churches and the Federal Council's Commission on Peace and Arbitration. It was to be an education program through a course of study in "World Constructive Statesmanship" for which abundant literature had been provided. The administrative task had been assigned to Sidney L. Gulick.

We may content ourselves with recording some of the actions taken by the third quadrennial meeting at St. Louis. They are revealing as we consider them thirty years later:

WHEREAS, The government of the United States in all its treaties solemnly promises to protect the lives and property of aliens, in response to which promises the nations with which we have treaties make reciprocal promises which promises we require them to observe; and

WHEREAS, Up to the present, Congress has never yet enacted the laws needful for the adequate execution of these obligations of honor and good neighborliness; and

WHEREAS, The most probable cause of conflict between America and other nations arises from the possible action of local race prejudice expressed either in lawless violence or in the invasion of treaty rights and friendly relations by local legislation;

Resolved, That the Federal Council, being vitally interested in the observance by the United States of all its treaty obligations and responsibilities, urges upon Congress and the President of the United States the enactment of the measures needed during the coming session of Congress.

WHEREAS, There is more or less apprehension in Japan that the United States harbors imperialistic ambitions in the Orient inimical to her legitimate interests and welfare;

* See *Across the Years*, pages 114-124.

Resolved, That the Federal Council herewith declares on behalf of its constituency that the United States seeks no advantage or opportunity in the Orient harmful to those lands nor will it be partner with any nation or any undertaking that seeks selfish advantage regardless of the rights and welfare of their peoples. The Federal Council will earnestly seek to make these principles widely accepted among our people and dominant among our legislators and executives.

WHEREAS, The new world situation rapidly developing is bringing the United States into increasingly close relations with the countries of Mexico and Latin America; and

WHEREAS, These relations should not be established on the basis of economic and utilitarian interests only but also on the basis of righteousness, justice, goodwill, and mutual profit;

Resolved, That the executive and administrative committees of this Council be instructed, in connection with the general movement for the relief of innocent war sufferers, to secure the creation of a committee for the relief of suffering among the people of Mexico.

The Commission on Relations with Japan had begun its activities in 1914 by issuing the following petition to Congress:

The awakening of Asia and her rapid acquisition of important elements of Occidental civilization inaugurates a new era in world history, in which Asia is to play a new and increasingly important role. Whether that role shall be one of peace, goodwill and mutual cooperation, or one controlled by increasing suspicion and fear between the East and the West, will depend largely on the attitude of the Western nations themselves.

Resolved, That the Commission on Relations with Japan urge upon Congress and upon the people of the United States the importance of adopting an Oriental policy based upon a just and equitable regard for the interests of all the nations concerned, and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration, and the registration, distribution, employment, education, and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

At the St. Louis meeting of the Council the embassy to Japan, composed of Shailer Mathews and Sidney L. Gulick, reported that "the reception given your representatives, not only by the pastors, Christians, and missionaries, but also by the highest representatives of the nation, official and unofficial, surpassed our most sanguine anticipations. . . . Your Commission returns from Japan with pro-

found conviction of having been admitted not only to the inner circles of Japan's best life, but also to the real thought and desire of the responsible leaders of the nation. . . . There is a suspicion of America's aggressive ambitions in the Orient, akin to the suspicion of Japan felt in certain circles in America. These two feelings doubtless react upon and evoke each other, and neither will be allayed until each nation understands better each the other's fundamental problems and motives."

Among the concluding observations of Hamilton Holt, the chairman of the Commission on Relations with Japan, are these: "It may be well to call attention to the continuous campaign carried on in certain sections of the American press of malicious misrepresentation of Japan, through the publication of fabricated news, distorted quotations from the Japanese press, slanderous cartoons, sensational stories and malignant editorials. This anti-Japanese campaign is a cause for shame and solicitude, for it tends to establish a deep-seated suspicion of Japan among our people, animosity against us in Japan, and a spirit of mutual hostility that upon some relatively slight occasion might easily result in serious consequences." As a document in Christian statesmanship the record of this entire volume is of high significance.*

Christian Education

In the quadrennial volume prepared by Henry H. Meyer, reporting for the Commission on Christian Education, we have a survey of the various fields and organizations, the aim of the Commission being thus stated: "The scope of this Commission is understood to be as wide as the whole field of religious education, and the functions and procedure of the Commission to be not to work *de novo*, but to promote the cooperation of all agencies available to the churches and to the world at large." Surveys had been made in several cities of their methods in week-day religious instruction. Lessons on international peace for colleges and secondary schools had been prepared. The report of the Committee on Correlation between Churches and Public Schools, prepared by Benjamin S. Winchester, was probably the most thorough survey and discussion of this subject that had yet appeared. Another report set forth ideals of Christian Education in the Home. The report of the Joint Commission of the Federal Council and the Conference of Representatives of Theological Seminaries, signed by George B. Stewart, chairman, presented proposals for the teaching of the social aspects of Christianity which are still far in advance of many seminaries.

* *The Church and International Relations: Japan*. Edited by Charles S. Macfarland. Missionary Education Movement. 1917.

Christian Cooperation and World Redemption is the title of the volume comprising the reports of the Commissions on Evangelism, the Church and Social Service, Family Life, Temperance and Sunday Observance. It also sums up interchurch cooperation through the Home Missions Council, the Committee on Negro Churches, and the Commissions on the Church and Country Life, on State and Local Federations and on Federated Movements, closing with a report on cooperation in Foreign Missions. The Commission on Evangelism through William H. Roberts, chairman, made recommendations for Sunday School and parish evangelism and the comprehensive ideals of the Commission are partially stated in these terms: "To emphasize the need of and to encourage the most efficient forms of *pastoral evangelism*. To arouse the church members to a proper sense of their personal responsibility and need of training for *individual evangelism*. To embrace the great opportunity of reaching for Christ the *students of our educational institutions*. To challenge the youth of the country to the work of the *gospel ministry and missions*. To elevate the standard and to safeguard the work of a sane and thorough type of evangelism."

The Commission on the Church and Social Service through Worth M. Tippy, chairman, emphasized education for social service, programs for social welfare, and measures dealing with unemployment, housing, recreation, commercialized vice, prison reform, and equal status for women. The Commission was continuing its investigations of industrial conditions, overwork, the living wage, the unequal distribution of wealth and the settlement of industrial disputes.

The new Committee on Negro Churches, whose report led to heated discussion at St. Louis, set forth the conditions which it faced with plans for securing: "A fuller and more sympathetic understanding of the problems, needs and opportunities of the Negro churches as the outcome of closer and more cordial relations between the white and Colored churches. A more general effort on the part of the churches of white people to help the Negroes to add to and develop their own resources; and to secure among the people at large a fuller recognition of Christian principles as the basis of all interracial relations."

The Commission on the Church and Country Life summarized the Ohio survey by Secretary Charles O. Gill. Included in Fred B. Smith's report for the Commission on Federated Movements is the record of an almost nation-wide itinerary and survey of Roy B. Guild as executive secretary. The pastors and laymen had learned that a Church Federation was not "just a friendly group of Christians." Dr. Guild had made clear what was needed for effective service and federations were now being organized or revived on a

more solid basis, with definite objectives and a program. The concluding section of the volume looked across the world in the report of the Commission on Foreign Missions by the master mind of Robert E. Speer, reviewing the cooperative movement in this great area of Christian work.

The Third Quadrennial Meeting

Prepared by a study of these five volumes, we return to the Quadrennial Meeting for the roll call of 361 members of the Council, 67 additional members of commissions and committees and 77 members of conferences called by the Council, a total of 505. New names appearing of whom we shall hear in our future history are Orlo J. Price, Frederick L. Fagley, L. W. McCreary and Worth M. Tippy. Frank Mason North was elected president, Rivington D. Lord, recording secretary, and Alfred R. Kimball, treasurer.

The growing international relations came to the fore in an early session when, on motion of Bishop E. R. Hendrix, the general secretary was called upon to review his conferences and correspondence by letter, cable and wireless with religious and political leaders in Europe, followed by messages of appreciation for moral and financial help from representative European religious leaders including F. B. Meyer, honorary secretary of the Free Church Council of Great Britain, and representatives of religious bodies in Belgium and France.

Significant is the following section of the minutes of the meeting: "A wireless message was received stating that Professor Adolf Deissmann of Berlin was unable to secure immediate transmission of a message which he desired to send to the Council, owing to the fact that he is in Poland, and requesting that his previous wireless message to Dr. Macfarland, relative to a league of nations, be conveyed to the Council." *

Apropos of these messages is another, supporting the recommendation that the Council exercise initiative in a post-war council of the churches, from the General Conference of the Methodist Episcopal Church. Still another resolution on foreign relations was the following:

WHEREAS, Brethren of the Christian Churches in Holland have appointed a Committee to confer with the general secretary and other representatives of the Federal Council relative to the closer cooperation of the Christian forces in the Netherlands; be it

Resolved, That the Administrative Committee appoint a special committee for conference with the committee appointed by the brethren in Holland.

* See pages 112, 113.

At about this point in the program, Hon. Richard Bartholdt, member of Congress, addressed the Council, commending and urging advance in behalf of international peace. In connection with these actions on international affairs, there was one incident of which no record was made.* William Jennings Bryan asked for a private conference with the general secretary. Following an eloquent analysis of the situation in Europe, the former Secretary of State urged that he be officially appointed to go to Europe as a missionary of peace, representing the Federal Council. When, following consultation, he was told that his proposal was not considered advisable, there came tears in his eyes.†

A message was received from sixteen bodies for war relief expressing appreciation of the service of the Council in this field. These agencies had elected the general secretary as chairman of a committee for united service and a large delegation had waited upon President Wilson urging his sponsorship, reminding him that the future influence of the United States in international conciliation would be greatly enhanced by works of mercy and relief to stricken Europe.

The Constituent Bodies

Once more came up the still somewhat tenuous relations with certain ecclesiastical judicatories. A communication from the Stated Clerk of the General Assembly of the Presbyterian Church in the United States (South) stated that the Assembly again disavowed certain actions of the Council on matters concerning the relations between Church and State and on social problems:

"The matters which we would disavow are such as these:

"Action concerning the European war:

"The Federal Council hereby suggests to President Wilson and Secretary Bryan that they take steps at an early date to urge upon the governments of the world the need of a universal treaty, providing (1), (2) and (3), that the signatory powers agree to enforce the observance of the agreement upon the nation that transgresses the treaty by immediate military intervention."

"That steps be taken to secure similar action on the part of the Roman Catholic Church of the United States, appealing to the Pope, etc., to take similar action in the matter."

"Again,

"We express the hope that the Congress of the United States will give the several States of the Union the opportunity, according to the principles of our government, to vote for or against a constitutional prohibition amendment."

* See *Across the Years*, pages 112, 113.

† See *Across the Years* for the whole story.

"Again,

"There is no solution of the problem of the country church apart from the reorganization of rural business."

"Topics of investigation and report:

"Social Effects of Cooperation. Promotion of Material Prosperity. Educational Betterment. Promotion of Independence and Self-respect. Promotion of Democracy. Solution of the Trust Problem. Promotion of Political Efficiency."

"In view of these facts, your Committee is forced to one of two conclusions: Either that this Assembly should now sever its relations with the Federal Council, or that we postpone action with the hope that the said Council may yet regard the principles for which our Church stands, and we recommend that action be deferred for one year."

The inhibitions implied in this indenture elicited a reply prepared by a special committee, which said: "It is our judgment that, with a proper understanding of the situation, there is no real line of cleavage between the principles of the Presbyterian Church in the United States and the Constitution of the Federal Council." A member of the Council from the Southern Presbyterian Church observed to the writer, "Our next Assembly will probably vote something that will run counter to this action of the last Assembly, depending upon who happen to be there or to stay away."

Another issue arose which led to almost violent discussion. The Committee on the Special Interests of the Colored Denominations presented a challenging report which referred with condemnation to lynchings of Negroes. A member of the Council made some irritating comments about attacks on the white women of the South. A Negro member replied with vigor, calling attention to the need of protection of Negro women from white men. Feeling ran high. During an intermission the general secretary learned that the Colored members were holding an indignation meeting and were preparing a statement of an inflammatory nature. He intervened and proposed that it would be more effective if a message on behalf of the Colored denominations were presented by a member of the Council who had Southern connections and was widely known for his interest in the Colored race. He would suggest such a member in John M. Glenn. At the session of the Council which followed, the report of the Committee with slight emendations, was brought before the meeting and was approved with these supplementary actions:

That the Council take this opportunity to express its deep satisfaction and joy that in the Federal Council we have the opportunity to bring together, in the love and fellowship of Christ, the churches

of the two races which share together the life of our nation and which together contribute to its development, and we believe that the two races should share together a work common to both and to all the children of God.

We would recognize, however, that there are special needs and peculiar opportunities of the four denominations composed of our Colored brethren and those of other bodies, and we recommend

That the report of the committee be submitted to the Commissions on the Church and Social Service, the Church and Country Life, and on Interchurch Federations, and the Home Missions Council, with the request that special and earnest attention be given by the appointment of particular committees, if desired, to these needs and opportunities.

These actions were followed by the statement of the Negro members presented by Mr. Glenn:

The members of these churches represented in the Council desire to express their joy in sharing the fellowship of the Federal Council and in uniting in its work with the equal rights and privileges accorded us.

We desire to ask that our work and needs be considered just the same as those of any other members of the Council, and we express our desire to share in the work of all the Commissions of the Council with the privilege of bringing the needs of our people to the attention of those Commissions.

At the same time, it is clearly apparent that our churches have particular necessities different from those of the other churches in the Council. Therefore, we may desire to bring to the attention of the Council or its Executive Committee special matters which we believe should call for special action. We would respectfully express the feeling that our race on the one hand suffers many wrongs from those who are stronger than we, but still more we rejoice that those who are stronger than we sustain and help us.

We feel that there is danger that our people may sometimes lose their faith in their brethren of the white race, and we believe that the Council should never hesitate to condemn the grievous wrongs done us, and yet we desire that the Council shall not do or say anything which may increase strife and bitterness. We ask no special consideration. We only ask for justice in the spirit of love. We ask that the Council, through the work of its Commissions, shall not only help us in righting our wrongs, but also in lifting our people in education, in their social conditions, and, above all, in their moral and spiritual life.

We are almost forgetting the treasurer, but we should scan his report. He now wanted to be very much in evidence. The total receipts for all purposes on record amounted to \$277,000 for 1916. Approximately half of this amount was for the assistance of the

French Protestant Churches and other war relief projects. The only sad note was that the total from the denominational apportionments still stood at less than \$12,000.

The intricate questions of relations with the denominations were considered by the Committee of Fifteen which had been appointed previous to this meeting and led to readjustments in form of administration. The title of the Commission on Peace and Arbitration was changed to International Justice and Goodwill. The Commissions on Federated Movements and on State and Local Federations were united as the Commission on Interchurch Federations. The Commissions on Home Missions and Foreign Missions were discontinued and provision made for cooperation with the Home Missions Council and the Foreign Missions Conference. The name of the Commission on Relations with Japan was changed to Commission on Relations with the Orient.

The narrative of this meeting would be incomplete without reference to the associated gatherings. There was a conference of representatives of Theological Seminaries at which emphasis was placed on the need of adjusting the minds of the denominational students to the development of cooperation and federation. A conference of representatives of the Religious Press proposed that it become a continuing body. The executives of State and Local Federations expressed a desire for some definite relationship with the Council. This attitude was encouraging, as in the earlier years the local federations were very guarded in this matter, being most concerned about preserving their independence.

The most notable of the conferences was composed of representatives of denominational and interdenominational movements, convened by the Commission on Federated Movements. As already recorded, the original conception of Fred B. Smith had been that of a commission which would represent interdenominational and voluntary bodies in relation to local communities. In this conference, however, there were representatives of these agencies who opposed any such cooperation as impinging on their autonomy. Mr. Smith's plan was frustrated. They did not wish to be federated. While some of these bodies were so constituted as to make their federation difficult, it should be added that their lack of cooperation in their approach to local communities long continued to embarrass the church federations. It seems evident that Mr. Smith was far ahead of the times. The final decision of the conference was largely determined by an address by John R. Mott, who, while unfavorable to the Smith plan, proposed a diplomatic compromise, which was accepted. Several of the suggestions in the final report were designed to further the general spirit of cooperation and it was pro-

posed that other conferences for further consideration of the problems be held.

It will be seen that the Federal Council was by this time attaining a momentum which called for continuous study of the relation of the whole to all its parts. The report of the Committee of Fifteen contained a partial review of the situation. On one of the major issues it said: "In the field of international relations, the Council has appropriately and necessarily sought to express the spirit of the churches in voicing the great principles of Christianity in their application to the spiritual relations between races and nations. All these activities were such as the churches of America would not be content to leave unperformed in such a crisis, and it is clear that the Federal Council fulfills its function with fidelity in acting in such matters as the mouthpiece and agency of the churches which compose it. . . . We commend the personal efforts of Dr. Macfarland in securing substantial financial assistance for the stricken churches in Europe." This latter clause was especially gratifying as the denominational spirit had manifested itself in some disapproval of these efforts on the ground that they might reduce contributions to denominational work.

The retiring president, Shailer Mathews, said: "It has been no accident that the Federal Council has been forced to steer a rather difficult course. If it had confined itself to conventions and speeches, it would have been charged with being merely doctrinaire. If, on the other hand, it actually became effective, it was in danger of being charged with establishing a super-authority, a sort of Protestant papacy. That the Federal Council has altogether escaped these two opposite criticisms can hardly be admitted. There have been those who have accused us of dwelling in a utopia of generalizations beyond realization; there have been others who have not hesitated to say that federation, whether represented by the Council or by local organizations, is a blow at the independence of denominations. I am very sure that an examination of the reports which are to be submitted to this Council will show how unfounded is each of these two criticisms."

The members of the Council left for their homes on December 11, little realizing that within five months they would be summoned to another plenary session at the nation's capital where their faith would be tested by a national emergency, for which, for the most part unconsciously, this meeting had prepared.

CHAPTER IX

THE CALL OF NATIONAL EMERGENCY, 1917

ON the morning of December 13, 1916, following his return from St. Louis, the general secretary found disturbing letters from correspondents in Europe. As he conveyed their contents to the staff, he said: "Had these come a week earlier the quadrennial meeting might have taken a different course." These communications recalled his conversations with Foreign Minister von Jagow in Berlin in January, 1916, when he had been shown the reply of the German government to the United States on the sinking of the "Lusitania" and submarine warfare. He had told the German minister that their reply was an invitation to war with the United States.* After advising with the officers of the Council, the general secretary went to Washington on December 18 and interviewed the German Ambassador and the United States Secretary of State. With the approval of the former and the knowledge of the latter, he sent a wireless message to the German Chancellor in the thought that it might help to open the way for the peace sought by Woodrow Wilson. On December 28, Bishop Luther B. Wilson, Frederick Lynch and the general secretary went to the national capital and consulted to the same end, with disheartening results. On January 16, 1917, a long wireless message from Adolf Deissmann made it clear that while Germany wanted peace, her government was not ready to meet its terms. On January 31, the general secretary wrote to President Wilson regarding these procedures and received the following reply:

THE WHITE HOUSE
WASHINGTON

2 February, 1917.

MY DEAR DOCTOR MACFARLAND:

Your letter of the thirty-first has given me a great deal of cheer. Just now it looks as if the cause of peace were all but desperate, but words of encouragement such as you are generous enough to send help immensely in these dark hours.

Cordially and sincerely yours,

(Signed) WOODROW WILSON.

A memorandum was at once sent to the Administrative and Executive Committees expressing the judgment that they needed to be considered on call at almost any moment to prepare for a plenary

* See *Across the Years*, page 104ff., for this and the continuing story.

meeting of the Council. In March the general secretary went to Washington and organized the General Committee on Army and Navy Chaplains. On April 2, when war was declared, a special meeting of the Council was ordered, to include not only its constituent bodies, but also other agencies with which war-time co-operation would obviously be needed. The call for the meeting to be held at Washington, May 8 and 9, 1917, described its purpose as follows: "For prayer and conference; to prepare a suitable message for the hour; to plan and provide for works of mercy; to plan and provide for the moral and religious welfare of the army and navy; to formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the nation."

The Council met at Calvary Baptist Church on May 8. In its representative character this meeting went beyond any previous session of the Council. The several interdenominational agencies were blended towards a common task. Inspirational addresses were given by Frank Mason North, Henry Churchill King, John R. Mott, Robert E. Speer and Raymond Robins. The sermon was by John Henry Jowett. Messages from the meeting were conveyed to President Wilson, Vice-President Thomas R. Marshall and Hon. Arthur J. Balfour. The Belgian Ambassador, Baron de Cartier, was received to express gratitude for the help being rendered the Belgian churches. Ernest P. Bicknell of the American Red Cross interpreted the service of that agency in which the cooperation of the churches was called for.

Provision was made for works of mercy and relief and the moral and religious welfare of the army and navy. There was a consideration of Christian duties in war-time, the abolition of the liquor traffic, and the call of students in theological seminaries for war-time service. It was urged that conscientious objectors be "allowed such non-combatant service" as would not violate their consciences. A Day of Prayer was appointed and provision made for a message to the churches. The Administrative Committee met on May 11 and the following message was approved:

The Duty of the Church in this Hour of National Need

I. OUR SPIRIT AND PURPOSE

After long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the President has called upon all the people for their loyal support and their wholehearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which everyone of us may lay down his all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred nor bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What now is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ. That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and wholehearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness; to steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are specially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, the observance of the Lord's Day and the study of the Holy Scriptures, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of goodwill of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the Kingdom of the Christ.

II. OUR PRACTICAL DUTIES

Army and Navy

For the moral and spiritual welfare of the army and navy the churches are in chief measure responsible. They should therefore cultivate a close relationship to the army and navy chaplains who are the accredited ministers of the churches and should dignify and strengthen their service. They should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the church for ministering to men in the camp. They should also sympathetically support the plans of the American Bible Society to make the Scriptures available for every soldier and sailor of the army and navy.

The Liquor Traffic

In this time of crisis the Federal Council urges the churches to their utmost endeavors to secure national prohibition as a war measure, demanded alike by economic, moral and religious considerations. The liquor traffic consumed last year foodstuffs sufficient to feed 7,000,000 men for a year, required the toil of 75,000 farmers for six months to furnish these foodstuffs, engaged 62,920 wage-earners needed in legitimate industry and exacted a heavy toll of life. The nation cannot afford this economic and moral waste.

The Social Evil

War increases lust and its deadly consequences. The efforts of the government, of the Federal Council and of the Young Men's Christian Association to prevent its development in mobilization camps will not fully succeed unless the nearby churches and allied organizations see that vice and liquor are repressed in their communities and unless they assist in providing wholesome social and recreational activities for the men. All the churches will need to watch lest the excitement and strain of the hour lower the sex standards of the community.

Relief Work

The increased suffering of war-time demands increased gifts and service. The churches should organize themselves to strengthen the American Red Cross by membership and the preparation of supplies, to care in friendship for all the need of the families of men in national service, to increase their gifts to foreign war relief and to those European religious bodies which the Federal Council is already assisting.

Child Welfare

To meet the depletion of war the vitality of the rising generation needs to be conserved and developed. It is more important than ever for the churches to aid in removing the community conditions that make for defective lives, and in securing sound measures of health and sanitation, of housing and nourishment, of recreation and education. The mobilization of youth for increased food production affords a starting point for permanent community provision for the recreational and vocational needs of young people.

Increased Production of Food

The world is short of food. The safety of the nation and the outcome of the war depend largely upon our ability to increase the crops. This is an urgent national duty. The suburban and rural churches may well call the people together to consider community plans to this end.

Prevention of Waste

In face of the world need, extravagance and luxury are criminal, but productive business should be maintained at its fullest pos-

sible capacity. The simple life, which is a permanent obligation for the followers of Jesus, becomes in this emergency an imperative necessity. The women of the churches may well get together to consider and recommend sound economics in food and clothing.

Industrial Standards

The labor power of the nation must be conserved or the needed increase in production cannot be secured, as England has discovered. The industrial standards set up by the Federal Council and its constituent bodies must be maintained. All cases of seven-day work, of lengthened working day, of the employment of children and young people under sixteen, or of women in the new hazardous industries, should at once be reported to local authorities or to the National Council of Defense.

Justice in Distribution

The churches should stimulate the community conscience to demand that all speculation in the necessities of life be eliminated, that all attempts to secure unjust profits be checked and that the hoarding of foodstuffs be prevented. Government action to this end should be heartily supported.

The Cost of War

The burden of war cost must be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability.

Safeguarding Democracy

If we are to advance democracy throughout the earth we must first exemplify it in the nation. It must not be denied, either in industry or in government. Even in the strain of war, the abuse of free speech is not so dangerous as its suppression, and nothing should be permitted to destroy the dearly bought right of freedom of conscience. One of the patriotic duties of the Christian pulpit is continuously to develop in the people the determination that this war shall end in nothing less than such a constructive peace as shall be the beginning of a world democracy.

A subsequent communication from Professor Adolf Deissmann of the University of Berlin characterized this message as "a genuine Christian document." It attempted little more than to provide for the mobilization of the forces of the Council under the Executive and Administrative Committees. The meeting was given largely to cooperative thinking in the spirit of prayer and devotion.*

* See *The Churches of Christ in Time of War*. Edited by Charles S. Macfarland. The Missionary Education Movement. 1917. This volume contains the messages given at the Washington meeting as well as the committee reports.

CHAPTER X

THE CHURCHES OF CHRIST IN TIME OF WAR, 1917

THE Annual Meeting of the Executive Committee, December 12-14, 1917, in Christ Church, Cincinnati, was called to review an eventful year. A violent storm reduced the attendance about fifty per cent. We may, however, make note of personalities destined to be of influence in the future of the Council: James I. Vance, chairman of the Committee, Luther B. Wilson, William Adams Brown, and more especially Samuel McCrea Cavert, who in the previous month had become assistant secretary of the newly formed General War-Time Commission, Worth M. Tippy and Clyde F. Armitage. Happily we need not be burdened with administrative details, as the machinery appears to have been in good repair. The treasurer presented a report of approximately \$240,000 received for the cooperative service of the Council and \$74,000 for various relief agencies, with a balance in the treasury of about \$2,000.

The review of the year* recalled that when the government was approaching decision as to whether or not the nation should enter the war, Sunday, February 18, had been named as a National Day of Prayer "to make our united intercession to God, that His Spirit may guide and sustain the President of the United States and direct the steps of our representatives in the Congress of the United States, in all the momentous decisions of this solemn hour in the life of the nation." Relations with the constituent bodies were deepening, but in October, the Mennonite General Conference had announced its withdrawal, based on "the strongly marked variance between the attitude of our church and that of the great majority in the Federal Council on the question of war." It was also "a protest against the tolerant attitude" "of most of the Federal Council bodies" toward "secret societies with their Christless religious pretensions." Offsetting this had been the vote of the General Conference of the Primitive Methodist Church; which had previously severed relations, to resume them. The general secretary also says: "It is interesting and gratifying to note that, owing to exceptional war conditions and duties, relations of an informal nature are increasing with denominations other than those in the Council, but which are considered eligible to membership in it. These bodies include the Southern Baptist, the Lutheran General Council, the Lutheran Missouri Synod, the relationship consisting of membership

* See also *The Progress of Church Federation*. Charles S. Macfarland. The Fleming H. Revell Company. 1921.

upon, or cooperative association with, the General Committee on Army and Navy Chaplains, the General War-Time Commission, and other departments of the Council engaged in war-time work." A Committee on Religious Work on the Canal Zone was raising funds for church building in the Zone.

The most notable development of the year had been the appointment of the General War-Time Commission of the Churches for the enlarged service called for by war conditions. The narrative is worth telling because it once more reveals the status of relations with interdenominational and non-denominational bodies and also the church bodies not constituents of the Council. It was obviously desirable that, under war conditions, there should be some organization representative of all Protestant agencies and, to some extent at least, maintaining relations of understanding with Roman Catholic and Jewish bodies. Indeed, immediately upon entrance to war, the general secretary and representatives of the Roman Catholic Church had jointly interviewed officials of the War Department and Congress urging adequacy in the provision of chaplains for the army. Almost immediately upon the declaration of war, one of the secretaries of the International Committee of the Young Men's Christian Association called upon the general secretary, who had already proposed the formation of the commission for distinctive war-time service. The secretary of the Association expressed the desire of that body that the Federal Council should not appoint such a commission but that such special service should be left or delegated to the Young Men's Christian Association. At about the same time a Bishop of the Protestant Episcopal Church also expressed the hope that the Council would not set up such a commission. He proposed an independent body to represent the churches. The Bishop was reminded that the creation *de novo* of such an organization would take a great deal of time, whereas the Council was already effectively organized and administered. The officers of the Young Men's Christian Association were so urgent in their views that a special committee of the Association met with a committee of the Council to consider the situation. A member of the Association even raised the question as to whether the Federal Council had any authority to appoint a commission for special war-time service. One of the considerations was that of the raising of funds. The Young Men's Christian Association would look to the churches for the support of its war-work. A commission of the Council would be seeking contributions from the same source. The judgment of the committee of the Council was that the two spheres of service would be so clear that the churches would respond to both appeals.

Conference was also called for determining the question of au-

tonomy of the new commission of the Churches. The officers of the Federal Council were concerned about preserving the integrity of the Council. As the result of this conference a mutual statement was given out from which we may quote an interpretative paragraph:

The General War-Time Commission is made up of members of the denominational war commissions and other denominational war service bodies, of interdenominational agencies like the War Work Council of the Young Men's Christian Association and the Young Women's Christian Association, the National Sunday School War Council, the organization of Young People's Societies, the American Bible Society, and the commissions and committees of the Federal Council. Its Executive Committee includes members of these various bodies and agencies, and its advisory council consists of the chairmen or secretaries of the larger denominational war commissions. It is cooperating with the War Commission of the Roman Catholic Church and with the agencies of our Jewish fellow-citizens in matters of common concern such as securing the appointment of an adequate number of chaplains and improving moral conditions at home and abroad. With the permanent commissions of the Federal Council its relations are necessarily close and intimate and in all that concerns war work the officers and the commissions of the Council and the Commission are working together. When its work is done it will make final report to the Federal Council and to the bodies which cooperate in it and will be discontinued.

The Washington office of the Council had taken on large proportions with the advent of war. The War Relief Movement had expanded and a message from Herbert Hoover read: "The Federal Council has rendered a splendid and greatly needed service. Do not let it wane. It would not, if our American Christians only knew!" Likewise the European churches had been objects of appeal to American Christians. The French Protestant Committee had sent two of its leading churchmen, Georges Lauga, an army chaplain, and Victor Monod, a chaplain in the navy, who were being widely introduced to church assemblies. Correspondence back and forth between the Council and church leaders in England and France had taken on large proportions. The report of the general secretary also includes correspondence with church agencies in China, Sweden, Russia, Australia, and Spain.

Charles Stelzle, field secretary, had conducted a "Strengthen America Campaign" devoted largely to war-time Prohibition, and appealing especially to organized labor. Mr. Stelzle had also continued the service in which he had pioneered, that of developing closer relations between labor and the churches. During the year Worth M. Tippy had been elected secretary of the Commission on

the Church and Social Service, and associate secretary at the Washington Office following the resignation of Dr. Carroll. Previous to the organization of the General War-Time Commission, Dr. Tippy had already initiated some of the services which that body would undertake. The General Committee on Army and Navy Chaplains had been developed. Relations had been established with the public and governmental agencies devoted to war-work, including the American Red Cross, for whose support the churches had been enlisted. Associated with Dr. Tippy, Clyde F. Armitage reported on the service in behalf of chaplains. Help had been rendered Herbert Hoover as Food Administrator. In November, Mr. Armitage had been placed in charge of the Washington Office.

For six years the general secretary of the Council had been urging his release from the secretaryship of the Commission on the Church and Social Service. Upon the death of Josiah Strong, he had seen in Worth M. Tippy an obvious selection to succeed Dr. Strong as chairman and a hoped-for successor to himself as secretary. Dr. Tippy, then at the height of his power at fifty, had had wide experience as pastor in the Middle West, had been an organizer of the Church Federation in Cleveland and was at this time pastor of the Madison Avenue Methodist Church in New York. Long a diligent student of social problems, he was also a man of action, had been visiting preacher in several colleges and lecturer in theological seminaries. He was the first secretary of the Methodist Federation for Social Service. Dr. Tippy united social passion with mental clarity, courage with patience and forbearance. Henceforth he will become a vital force in the Federal Council's story.

Among the most difficult problems had been the assignment of chaplains, particularly for the army. In previous years many of the denominational bodies had paid little or no attention to the appointment or care of the chaplains. For the most part the War Department had appointed them on the recommendation of members of Congress, without any consultation with denominational authorities. Upon consultation with the Secretary of War, Newton D. Baker, an understanding was reached that, so far as the Protestant bodies were concerned, the War Department would look to the Federal Council for their recommendation. The Southern Baptist body sought an independent arrangement, but Mr. Baker referred its Board to the Federal Council. After some delay and manoeuvring the War Department turned over to the Washington Office of the Council its files containing applications for chaplaincies. The General Committee later succeeded in getting the number of chaplains substantially increased, over the opposition of the

Secretary of War, by appeal to President Wilson and Congress. Measures were also taken which, with no little persistent effort, secured the establishment of a School for Chaplains, located first at Fort Monroe and later at Camp Taylor. Following this, a School was also established at Chaumont, France. During these periods and later, the Federal Council was recommending chaplains, after their denominational selection and examination, much faster than the machinery of the War Department was equal to their assignment. It was not, however, until after the war was over that the appointment of a Chief of Chaplains was secured.*

With the preceding survey in our minds, we turn to the reports of the commissions. Fred B. Smith, for the Commission on Interchurch Federations, reported an almost amazing development of local federations and an increase in the number employing executive secretaries. At Pittsburgh in October a large Congress had been held to consider the situation. A substantial group had given real study to the problems involved and a "Manual of Interchurch Work" was published, as a guide. During the year, Roy B. Guild's itinerary had covered most of the nation. Mr. Smith had supplemented it, serving as the exponent of the ideal, followed up by Dr. Guild as the organizing genius. In accordance with the policy of the Council in calling upon voluntary service, Secretaries Morton C. Pearson of Indianapolis, E. Guy Talbott of California and F. L. Fagley of Cincinnati had rendered assistance to Dr. Guild.

New life had appeared in the Commission on Evangelism under the chairmanship of Charles L. Goodell, and had extended to the army and navy camps through the part-time service of Asa J. Ferry. The Commission on the Church and Social Service, with John M. Glenn as acting chairman, had turned its attention to the exigencies of war. It was concerning itself with interned aliens and prisoners of war. Of the highest importance was the study of conditions in communities where war-time industries had developed. During the annual meeting of the American Federation of Labor in Buffalo, representatives of the Commission had presented the cause of the workers in many local churches. Following the 1917 meeting, Henry Churchill King was appointed chairman of the Commission. Attention should again be called to the cooperative arrangement by which the denominational secretaries had continued to bear a large share of its executive service. Those previously mentioned were joined by Paul Moore Strayer of the Presbyterian Church and Alva W. Taylor of the Disciples.

* See *Across the Years*, pages 126 and 127, for a story that is replete with humor.

During this first year of war, the Commission on Temperance, under the chairmanship of Hon. Carl E. Milliken, former Governor of Maine, with Charles Stelzle as field secretary, devoted its energies to service through a United Committee on War Temperance Activities in the Army and Navy, whose secretary was Harley H. Gill. The survey of rural church conditions in Ohio by Charles O. Gill, secretary of the Commission on the Church and Country Life, was being continued and aid had been rendered the Council of National Defense in the conservation of food. Benjamin S. Winchester, chairman of the Commission on Christian Education, reported that a survey on "Christian Education for Democracy" had been published. A conference held in Cleveland in September made the following proposal:

We recommend to each of the six bodies in this conference: The Commission on Christian Education of the Federal Council; The International Sunday School Lesson Committee; The Missionary Education Movement; The Council of Church Boards of Education; The Sunday School Council of Evangelical Denominations; The World's Sunday School Association—the appointment of a Joint Committee composed of the chairman and executive secretary of each organization above named, or two other designated representatives of each body, to meet as often as necessary to consider common problems and to work out plans of cooperation for the various organizations.

The body thus created never went beyond consultative relations, but these were of value in the development of understanding and the stimulation of a spirit of cooperation.

International Relations

In the early days of the war counsel was sought from President Wilson, who had from the first warmly welcomed conference. Mr. Wilson's advice was that the Council's best service to the nation would be to follow and expand its normal work, including especially its relations with the churches abroad. He said "the influences of the churches in all the nations at war will be needed when the time comes to reestablish peace."

It required no little courage during 1917 to continue the plans long maturing in the Council to line up the churches in behalf of international organization for world peace. The Commission on International Justice continued its service jointly with the American Council of the World Alliance for International Friendship through the Churches. Eighteen denominations had organized cognate committees or departments. A message had been addressed to "Our Christian Brethren in All Lands." The report of the Commission,

signed by W. H. P. Faunce as chairman, looked forward in these words: "Some may deprecate the efforts to secure the attention at this time of Christians and church groups for the study of international problems and for the establishment of right international relations. Trade and industry, however, are not neglecting the forward look. They are eagerly preparing for the period after the war. Shall the churches hesitate to make their essential contribution to the establishment of a Christian World Order and, as has so often happened in the past, be found wanting because belated in forecasting the future that is certain to come?" *

The Commission on Relations with the Orient had again foreseen the dangers with which it was called to deal. Congress had been further petitioned to enact measures of federal legislation "providing for a Federal Commission on Oriental Relations" and "providing for adequate protection of aliens." In view of subsequent history, it is worth while to review once more some of the reasons presented to Congress for the latter proposal: "The government of the United States in all its treaties solemnly promises to protect the lives and property of aliens, in response to which promises the nations with which we have treaties make reciprocal promises, which promises we require them to observe. Up to the present, Congress has never yet enacted the laws needful for the adequate execution of these obligations of honor and good neighborliness. The most probable cause of conflict between America and other nations arises from the possible action of local race prejudice expressed either in lawless violence or in the invasion of treaty rights and friendly relations by local legislation."

Constant correspondence had been carried on with liberal leaders in Japan. In August, 1917, when it became known that a special Japanese Embassy was to come from Japan as a War Mission, a communication was conveyed to Secretary of State Robert Lansing urging more serious attention to Oriental Relations. Words of warning were also uttered on American-Japanese relations in California and Dr. Gulick had organized a League for Constructive Immigration Legislation composed of many of the leading minds of the nation. The report of the chairman, William I. Haven, states that "many Americans are realizing the importance of setting right the relations of America and the Far East. They begin to see that our policies and our legislation of the past have been open to serious criticism. They desire to rectify the mistakes of the past and to take those actions that shall win both Japan and China to permanent friendship."

* See *Pioneers for Peace Through Religion* for a fuller story.

Among special committees reporting for 1917 we may mention as an example the Committee on the Four Hundredth Anniversary of the Protestant Reformation, which had issued an historical handbook for the churches. A delegation from the Reformed Church of France had been received, the committee had furthered denominational observances and "general church bodies, through their boards utilized the anniversary to raise funds."

The General War-Time Commission

Interest at the 1917 meeting of the Executive Committee centered on the report of the General War-Time Commission. It was the first occasion on which there had been any appreciable relations with such bodies as the National Catholic Welfare Council and the Jewish Welfare Board. The Commission had been enabled to go to work immediately upon its authorization through the securing of voluntary executives. With Robert E. Speer as chairman, the staff was headed by Professor William Adams Brown of Union Theological Seminary as secretary, with Gaylord S. White as associate secretary, and Harold H. Tryon, Samuel McCrea Cavert and Eric M. North as assistant secretaries. It was in this connection that Dr. Cavert began what was to be a long and distinguished career with the Council. The purposes of the Commission were defined as follows:

1. To coordinate existing and proposed activities and to bring them into intelligent and sympathetic relationship so as to avoid all waste and friction and to promote efficiency.
2. To suggest to the proper agency or agencies any further work called for and not being done.
3. To provide for or perform such work as can best be done in a cooperative way.
4. To furnish means of common and united expression when such is desired; and finally,
5. To provide a body which would be prepared to deal in a spirit of cooperation with the new problems of reconstruction which may have to be faced after the war.

A Committee on Camp Neighborhoods had secured the cooperation of the religious agencies in the erection of buildings for religious work in several of the larger camps. Cooperation with the Catholic and Jewish bodies had brought about needed improvement in the number and status of chaplains and in facilities for their service, and in coordinating the moral forces adjacent to army and navy camps. A large area of service is indicated by eighteen sub-committees. In the effort to include representation of all the forces enlisted, the membership of the Commission and these com-

mittees included several hundred religious leaders. It would be hard to think of any agency or area of service which was overlooked. Thus, by the time the war was well under way an administrative agency was developed which reduced duplication of effort and unified the Protestant bodies, both denominational and interdenominational, to a degree hitherto deemed impossible.

We may further witness the nature of the problems faced by the Executive Committee during this first war year, by a summary of its actions at Cincinnati. The report of the Administrative Committee included the following items, other than these previously mentioned. The Home Missions Council had, to the regret of the Committee, discontinued the joint relationship with the Washington Office. A Committee on Negro Churches had been named. The general secretary reported that he had undertaken to raise \$100,000 for the American Huguenot Committee. The differences of judgment between the Council and the Secretary of War, Newton D. Baker, are evidenced by the following minute on July 12:

The Administrative Committee of the Federal Council of the Churches of Christ in America regrets the decision of the Secretary of War, "That the proposed training school for army and navy chaplains is not necessary at this time." The churches are giving to the War Department their very best younger ministers for this service. The chaplains alone of the various branches of the services do not constitute a corps. They have no organization, and no special training is given them before they assume their duties, except when it has been possible to put new chaplains under more experienced chaplains. We therefore respectfully request a reconsideration of the matter by the Secretary of War.

The school for chaplains, as we have seen, was developed not long after this. The continued restiveness of the Presbyterian Church in the United States (South) is indicated by instructions that the president, the chairman of the Executive Committee and the general secretary confer with the next Assembly of that body. The several reports of the Commissions called for many resolutions. Of especial significance were actions on the report of the Commission on International Justice and Goodwill. They again called for a revised policy on relations with the Orient. The Commission on Relations with the Orient was "instructed to take such steps as may be practicable to influence the Government of the United States to promote and support a large movement of Chinese and Japanese students to the United States for periods of study in our institutions of learning, and, when suitable, a reciprocal movement of Americans for study in Japan and China." A proposal that the Administrative Committee convene a conference on Christian work

in France and Belgium was made in connection with messages from the French Protestant Committee personally presented by Chaplain Victor Monod of the French Navy and Rev. Henri Anet of Belgium.

Thus the Federal Council looked forward and prepared for a year in which both the nation and the churches were to be tested as never before in history. At the same time both the nation and the Council were being drawn into international relations which changed the courses of their history. And, as we shall see, while the nation unhappily failed, in the post-war years, to meet its opportunity, the Federal Council and the churches in several nations entered upon a course which ultimately led the churches of the world into a world-inclusive body.*

* See *Steps Toward the World Council*.

CHAPTER XI

PREPARING FOR THE POST-WAR ERA, 1918

AS we enroll with the Executive Committee at Atlantic City, December 10, 1918, our faces are toward the future rather than the past. An attempt to record the service of the General War-Time Commission of the Churches in 1918 would take a volume equal to the one we are writing. The Commission had fulfilled in large proportions the measures proposed in the war-time message of the Council.* Had all the agencies cooperating with the Commission during the war continued to cooperate with the Federal Council after the war the story to follow in this volume would have been very different from what it will be. As we shall see, the religious bodies at first fell partly back to the old status and then later on were led for a time into hasty and ill-conceived modes of cooperative service.

Supplementing the brief survey of the General War-Time Commission, we have the report of the Washington Committee of the Council and the General Committee on Army and Navy Chaplains, presented by the chairman, Bishop William F. McDowell. As already in part recorded, the last named committee had secured a further increase in army chaplains and an effort was in process to secure more suitable rank for them. The several denominations had cooperated through special committees and furnished their chaplains with considerable equipment including Bibles, literature, typewriters and portable Communion sets. Camps had been visited by Secretaries Armitage, F. Paul Langhorne and the general secretary of the Council. Altogether 2,513 candidates for chaplaincies had been recommended to the War Department, of whom, however, but 1,206 had been assigned, owing to delays in the Department. For the navy, 138 had been offered, of whom one hundred had been appointed. Chaplains were also secured for the American Red Cross.

Other reports indicate progress in all directions during this year of war. On January 10, visitors were welcomed: Chaplain Georges Lauga of France representing the French Protestant Committee,

* A study of the work of the Commission should include the following reports of the Committee on the War and Religious Outlook: *Religion Among American Men*, *The Missionary Outlook in the Light of the War*, *The Church and Industrial Reconstruction*, *The Teaching Work of the Church*, *Christian Unity: Its Principles and Possibilities*. Also *War-Time Agencies of the Churches*, edited by Margaret Renton, is a comprehensive handbook describing the many agencies whose service was coordinated by the General War-Time Commission.

General N. Hibiki of the Japanese Army and K. Yamamoto of the Young Men's Christian Association in Japan. A letter from Great Britain inviting an exchange of pastors led to cooperation with the Church Peace Union in a Committee on Interchange. In March, a communication from bishops in Sweden and Norway urged a conference of churches representing the nations. At this meeting, a committee was appointed to "consider the state of religion as affected by the war." Henry Churchill King was named as its convener. In May, arrangements were made to receive Rev. Reuben Saillens, a representative of the French Baptist Churches. The High Commissioner of France at Washington, André Tardieu, conveyed an invitation approved by the French government from a representative body of French churches requesting that the general secretary be commissioned to visit France. The Administrative Committee responded as follows:*

Resolved, That the Federal Council, through its Administrative Committee, authorizes Dr. Macfarland to accept this invitation and to proceed to France as soon as may be consistent with his duties.

That he may as opportunity offers, give a message from American Christians to the people of France, to the French Army and its Allies, and to the American troops in France.

It is further suggested that Dr. Macfarland should undertake the following services while abroad, upon consultation with the General War-Time Commission, the United Committee on Christian Service for Relief in France and Belgium and other interested departments:

1. To inquire into the situation regarding the chaplains and the American Army.
2. To confer with the workers of the American Red Cross.
3. To look carefully into the conditions of the French churches.

Another touch of international relations appeared in a communication from the Council of Churches in Victoria urging cooperation with the churches in Australia and Canada in the control of the liquor traffic among soldiers in England and France. In September Bishop Charles Gore of Oxford and Rev. Arthur T. Guttery, president of the National Free Church Council of Great Britain, were received. A message came from the Protestant Federation of France conveying the following resolution:

WHEREAS, Dr. Macfarland, during his visit in France has been able, to a remarkable degree, to enter into the life of our churches, the French Protestant Federation expresses to the Federal Council the hope that Dr. Macfarland be named Permanent Commissioner

* The writer need not enlarge upon this visit, as the full story appears in his *Across the Years*, under the title "War at Close Range." Also in a volume by the French Protestant Committee, *The Story of a Mission to France*.

to France, that he may be able to revisit our country as often as his duties will permit in order that he may deliberate and take action with us for the development of our churches.

The Administrative Committee voted that "the general secretary continue the relationships which he has established with the French Churches." Messages relative to the Greek Church in Russia were referred to a special committee "who shall make a special study of the duty of the American churches concerning the religious conditions in Russia."

October 23, a report concerning a joint conference of the United Committee on Christian Service for Relief in France and Belgium with representatives of the Methodist Episcopal, Lutheran, Baptist, Presbyterian and Reformed bodies was approved, containing the following proposals:

In response to the stirring report of Dr. Macfarland, Commissioner to France, regarding the present situation of the Protestant churches of France and Belgium and the remarkable opportunity presented to the churches of America for initiating and furthering a great evangelical movement, it is the firm conviction of the Conference that in order to take full advantage of this favorable situation, immediate relief must be given to the Protestant churches of France and Belgium and that each of the bodies to be represented on the reorganized United Committee on Christian Service for Relief in France and Belgium be requested to make an appropriation through the United Committee for immediate relief in France and Belgium. It is suggested that three hundred thousand dollars be raised in this way to cover the period of the next six months.

It is recommended that each of the bodies at work, or having related work, in France and Belgium consider action in regard to:

1. Requesting the denomination, in addition to its own work or related work in France and Belgium, to make provision to help support in general the work of the churches of France and Belgium.
2. The securing of constant financial assistance to its own work or related body in France and Belgium.
3. The strengthening and developing of its own work or related body in France and Belgium.
4. The securing in this procedure of the fullest consultation and cooperation with the various other bodies having work in France, and, also, to the fullest possible extent with the United Committee.

These actions ultimately led to results far greater than these proposals appear to intimate. Following this report, Chaplain Pierre Blommaert presented a message from King Albert of Belgium to which a reply was cabled. Sidney L. Gulick made a statement on conditions in Portuguese East Africa. Another report was that of the general secretary on a conference with the Archbishop of

Athens and Primate of Greece, who had expressed the feeling that "in the main the leaders of the Greek church would welcome a conference with Protestant Christians." On this subject we shall hear more, later in our narrative. Dr. North and Dr. Speer were authorized, on behalf of the Administrative Committee, "to make a statement extending our greetings to our fellow Christians of all lands upon the occasion of the restoration of peace, and expressing our prayer that we may be guided by Almighty God, not only into that unity of spirit which shall make us fit instruments for the fulfillment of the purposes of Christ, our Master, but into such forms of practicable cooperation as shall witness that unity to all the world." A committee was appointed "to prepare and present to the Executive Committee recommendations concerning a general International Conference of the Churches."

The reports of the various commissions to the Executive Committee at Atlantic City showed that they had adjusted their service to war-time needs. The Commission on Interchurch Federations and the secretary, Roy B. Guild, had given particular attention to the financing of these bodies. At the close of his report, however, the chairman, Fred B. Smith, reported that the Commission's proposals for regional conferences throughout the country had been merged with the Interchurch World Movement of North America, a measure which we shall find led the Commission into a difficult situation. At that time, however, religious leaders in large part were agreed with Mr. Smith in his judgment that the new movement "promises to be the most pronounced word concerning unity in cooperation which Protestant Christianity has ever spoken."

The Commission on Evangelism had transferred Charles L. Goodell from the chairmanship to the position of full-time Executive Secretary. Dr. Goodell, as pastor of Methodist churches, was a persuasive advocate of pastoral evangelism, insisting that "the pastor should be his own evangelist." In 1918, he had been director of religious work at Camp Meade, Maryland. Among his many volumes his *Pastoral and Personal Evangelism* had become a widely used textbook. Later on we shall find him one of the most popular of radio preachers up to the time of his death. James M. Speers, the new chairman, reported on a plan for "pastoral and personal" evangelism, with emphasis on the work of pastors rather than the time-honored practice of leaving this vital service to itinerant professional evangelists. In meeting the duties of wartime a conference at Atlantic City had initiated "a movement for the revival of home worship especially by the provision of material to overcome the timidity that now hinders family prayer," and "to provide assistance to the faculties of theological schools in sounding the evangelistic note."

The Commission on the Church and Social Service had both revised and enlarged its program, centering to a large degree on war-time industries. Following surveys in 115 communities, so-called "Liberty Churches" had been established in seven ordnance reservations. Community organizers were uniting churches in "War Councils" to care for the working men and their families, in both city and rural communities. Edmund deS. Brunner, who was becoming an outstanding leader in his field, was serving as the rural secretary of the Commission. Special consideration to women in industries was being given by the Council of Women for Home Missions and other work in cooperation with Home Missions agencies included service for Negro welfare and men in logging camps. The cooperative measures between the Federal Council and the Home Missions Council, which had hitherto made a record of partial failure, were so obvious in war-time as to become effective. The Commission had served as a liaison agency in securing church aid for the American Red Cross. Of especial significance were the cooperative arrangements with the Public Health Service in the national movement for the control of venereal disease. Dr. Worth M. Tippy had revealed great organizing capacity and had brought into cooperative relations the religious, secular and governmental agencies in both national and community service. He had also been successful to a high degree in securing the needed relations between the denominational and interdenominational bodies. Among his discerning selection of colleagues was F. Ernest Johnson as the genius and director of a Research Department of the Commission, thus adding to the staff a young man destined to become a central figure in the educational and social work of the Council. Dr. Johnson, while a born student, had had sufficient experience in service as a pastor to give him the church point of view, and while forthright, was gifted with the patience called for by his tasks, which were to become most difficult at times. Born in Ontario, Canada, but trained in the United States, he became a wise and skillful educator in about every sense of the term. In recent years, in addition to his service with the Federal Council, he was a teacher of teachers at Teachers' College, Columbia University.

The Commission on Temperance, under the secretaryship of Arthur E. Whitney, in association with several of the denominational executives, had represented the Protestant churches in the United Temperance Activities in the army and navy, both at home and abroad. Its chairman, Carl E. Milliken, and the chairman of the Executive Committee, Rufus W. Miller, record the service of the Committee on United Temperance Activities, which included both Catholic and non-religious bodies. The Commission on International Justice and Goodwill had largely merged its service with

the National Committee on the Churches and the Moral Aims of the War,* a body which united the Federal Council, the World Alliance for International Friendship through the Churches, the Church Peace Union and the League to Enforce Peace. The main emphasis was on the proposal which eventuated in the League of Nations. The Commission on Relations with the Orient had again appealed for a clear-cut foreign policy in Oriental relations and for the protection of aliens. In a letter to President Wilson, Dr. Gulick, after referring to the cooperation between America, China and Japan, in the war "to save Democracy," had said prophetically: "To my mind it is highly important that we should hold Japan and China to complete cooperation with the democratic nations of the world. . . . Probably no single step in doing this is more needed just now than that of removing from our laws the act of 1882, which forbids the giving of citizenship to Chinese, and that interpretation of our laws made only since 1906 which has prevented the naturalization of Japanese. . . . The proposed change in regard to naturalization would be a guarantee to those nations and indeed to the whole world that America is in earnest in establishing a world based on universal justice and goodwill, and opposed to all nationalistic legislation that is invidious, humiliating or based on race prejudice. It would do more than any other single act to prove to Asiatics that their rights, interests and human feelings are going to be really provided for by the democratic nations of the world and that their permanent welfare lies in the closest possible linking of their lives to ours: rather than in playing a lone hand or possibly in responding to the insidious and seductive proposals of Germany." The report of the Commission, signed by William I. Haven, chairman, included the judgment: "Whatever may be wise in regard to the regulation of immigration, privileges of naturalization should be granted to all alike, who properly qualify, regardless of race."

Not of least importance in international relations were the plans of the United Committee on Christian Service for Relief in France and Belgium. On recommendation of the general secretary a budget of three million dollars was proposed for this service. During 1918, nearly \$150,000 had been sent to the church agencies in these countries for immediate needs. A volume had been prepared and widely circulated, describing both the past history and the present condition of the churches in France and Belgium.† A major item in the

* See *Pioneers for Peace Through Religion*.

† *Handbook of French and Belgian Protestantism*. Louise Seynour Houghton. Missionary Education Movement. 1919. Also *The Churches of Christ in America and France*. 1918.

budget was \$500,000 for the rebuilding of devastated French churches.

A survey of relations with the constituent bodies shows that the Seventh Day Baptist General Conference had sent a message of warning:

We feel constrained to record our unyielding opposition to any movement upon the part of your body, or any other body of Christians, to seek the aid of the civil power in maintaining the usages or institutions of the Christian Church. We maintain that the church and the state are both ordained of God, but for purposes that are entirely distinct, and that the interests of both require that each should ever and always be kept in its legitimate field and sphere. All history attests to the futility of employing the civil power as a Gospel agency, and the testimony of millions of martyrs witnesses to the folly of endeavoring to control the consciences of men by legal enactments and penalties. We regard all civil undertakings to establish and enforce the observance of a day as a divine institution as serious infractions of religious liberty, and as being out of harmony with the means the Master employed and would have us, His followers, employ in carrying on the work He so graciously began.

By way of interpretation, the reader is reminded that up to this time the denominations had not had direct representation in either the Executive or the Administrative Committee. The Council had elected the Executive Committee and the Executive Committee had elected the Administrative Committee. The chairmen and members of the commissions were appointed by the President of the Council. To be sure, in all these instances, elections and appointments were conditioned by consultation with appropriate authorities in the denominational bodies. Nevertheless the Executive and Administrative Committees and the Commissions were relatively free from what we may term the "denominational consciousness." In the judgment of leaders in the Federal Council at this period it was necessary to do two things: maintain its connections with denominations, but also assure its position of progressive leadership. In his 1918 survey the general secretary reflects the mind of his associates in the judgment that the denominational connections should now be more closely drawn. It would be auspicious to begin this attempt when war conditions forbade disunity. He says, in part: "The matter of the most vital importance is that the denominational bodies and their churches should be conscious of this relationship and give more adequate consideration to it. The opportunities and possibilities of the Council are impressing themselves more and more upon the administrators, pastors and laymen. The feeling of

many representative men, with whom I have had opportunity for conference, is that the denominations are desirous of making their federal body and its responsible committee authoritative upon all matters of common interest and on which there is clearly a common judgment, provided they are actually and fully represented by their own action."

At about this time the leaders of the Council were being privately importuned in behalf of the Interchurch World Movement. Its officials were urging that the course of the Federal Council be deflected into this great enterprise. A former president of the Federal Council wrote that "the only hope for the cooperative movement lies in the absorption of the Council in this movement." There was much quiet conference among those who were closest to the Council's policies. The judgment of this group was that the Interchurch World Movement was not structurally sound, and that its leaders were dazzled by an illusory financial prospect. The Movement was being created from the top down. The proposal for an enormous budget, based on bank loans for which denominational boards were to provide security, raised serious questions. The promotional measures savored of speculative advertising.

Perhaps the writer can do no better than to quote some of his own reactions on this post-war period and on the problems faced by the Federal Council:*

The Interchurch World Movement was an effort to do at one stroke what the Federal Council was seeking by patient, slower, educational and evolutionary processes. Its very conception necessitated or induced its evaluation in terms of money. While professedly interdenominational, the interest of many of its leaders was the preferment of their denominational bodies in terms of budgets, it was cooperation for revenue only, so that it tended to intensify the very thing that it sought to overcome.

These were trying years for the men responsible for the Federal Council. Some of its own leaders even urged that it attach itself to or merge itself into the Interchurch World Movement. Denominational leaders expressed the judgment that the Council might well step aside. Here was something big, to be done at once, while the policy of the Federal Council would require time. The Administrative Committee of the Council decided that it should continue its steady course, maintain an attitude of sympathy toward the new venture, do nothing to hinder and be of help to it as occasion offered.

Returning now to the meeting in Atlantic City, it will be noted that, more and more, the meetings of the Executive Committee

* *Christian Unity in Practice and Prophecy*. The writer has given a more personal statement in *Across the Years*, pages 189-191.

were devoted to the receiving and approving of reports, that the committee became less and less an initiating body and increasingly one given to the determining of principles and policies. At Atlantic City domestic policies received far less attention than those of an international nature. A committee was appointed to survey and report on conditions in East Africa and in Hayti. Again there was a call for an adequate Oriental policy:

Resolved, That the Executive Committee of the Federal Council of the Churches of Christ in America urges upon Congress and upon the people of the United States the importance of adopting an Immigration policy based upon a just and equitable regard for the interests of all the nations concerned, and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration, and the registration, distribution, employment, education and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

Of similar nature was the call for the establishment of a League of Nations:

Resolved, First—That this Executive Committee of the Federal Council heartily favors the immediate formation of a League of Nations by which “common standards of right and privilege for all peoples and nations” shall be guaranteed by the united power of all.

Second—That the Administrative Committee of the Federal Council be and hereby is instructed,

(a) To secure from as many of the officials of American churches as may be practicable their personal signatures in support of a League of Nations.

(b) To present to the Supreme Peace Council soon to be convened, the above resolution of endorsement by the Federal Council together with these personal endorsements.

(c) To appoint a suitable Special Commission representing, so far as practicable the Protestant Churches of America, to present the above documents to the Supreme Peace Council.

Following these resolutions, provision was made for a Day of Prayer for a League of Nations and a cablegram was despatched to Woodrow Wilson in Paris reporting the Council's action. Doubtless recalling previous admonitions from the Southern Presbyterian Assembly the Administrative Committee was instructed to prepare a statement on “the attitude which should be sustained on religious liberty and the relation between the church and state, in connection with the Allied Peace Conference.”

For the committee which had been appointed to study the practicability of a world conference of Churches, the chairman, Frederick Lynch, presented a long interpretative report giving in detail the several movements looking toward such a conference, with the following conclusion, which was approved:

We would advise that it seems wise for a few leaders of the Churches to meet at this time in Europe as proposed by the World Alliance for International Friendship through the Churches, and that the Federal Council appoint as many delegates as it may deem wise, perhaps not more than four or six, to meet with this group at that time, and that these delegates, acting together, be asked to consult with our European brethren, especially with British churches, as to the advisability and feasibility of a World Conference on a large scale, and if they find the opinion of the European churches to be in favor of such a World Conference, that they take such preliminary steps as they might deem wise; that they confer together concerning the proper body to issue the invitation to such a Conference; that they also confer on the matter of program; also as to whether conferences for special objects might not meet co-terminously or immediately subsequent to the meeting of the general Conference; and report as soon as possible to the Executive Committee of the Federal Council at home.

We may add that, in substance, this course was followed soon after.*

Total financial operations aggregating \$655,000 for the year† were reported by Alfred R. Kimball with a smile of satisfaction, which broadened as he added that the original Permanent Fund of \$1,000 had grown to \$10,000. After the applause had subsided, Mr. Kimball arose again. He had forgotten to mention that the several war relief agencies had also reported contributions directly from the churches reaching large proportions, in response to the appeals of the Council.

We have again a reflection of an old problem of relationships in two actions. The first related to the problem in local areas:

Voted, To recommend that from eight to ten regional or sectional conferences be held in the most strategic and influential places throughout the country and that the Commission on Interchurch Federations be asked to exercise its good offices in creating a Committee to be representative, not only of the constituent bodies of the Federal Council, but as well of various special war work commissions and of all evangelical organizations which would naturally feel interest in vital interdenominational movements; such as the

* See *Steps Toward the World Council*.

† This total included the work of the General War-Time Commission, which was covered by a budget raised separately from that of the Federal Council.

Y. M. C. A., the Y. W. C. A., the Young People's Societies, the Laymen's Missionary Movement, the Sunday School organizations, the Home Missions Council and other bodies, and that such conferences be arranged so as to be of strong enough nature to be felt throughout the nation by all the churches and all the people.

In this connection it may be explained that during the early days the Young Men's Christian Associations in some cities had felt that federations of the churches were not essential—the Associations assuming that they could serve in such a capacity as far as needed. There were also discussions in ministerial associations as to whether the Young Men's Christian Association had lost some of its early religious character. This may possibly explain the fact that Robert P. Wilder, of the Religious Work Department of the Y. M. C. A., reported the following resolutions of that body:

"I. *Be it resolved*, That the Religious Work Committee of a local Association be composed of representatives of all the departments of the Association together with representatives of industry and of welfare work in the community.

"II. We maintain the principle of specialization in Religious Work—therefore, *be it resolved*, That it is essential to have in each local Association a secretary who is responsible for organized religious work. This secretary should be of sufficient maturity, experience and training to win the cooperation of the Board of Directors and of his colleagues on the staff to command the confidence of local pastors, and to promote interchurch relations and activities.

"III. *Be it resolved*, That an adequate religious work budget be provided by each Association.

"IV. *Be it resolved*, That since the Young Men's Christian Association is of the Church, for the Church and by the Church, we reaffirm our loyalty to the Church, and our purpose to identify ourselves sincerely and effectively with her in the study of needs, devising of policies, securing of recruits for the Christian ministry and the Mission Field, division of our common task and execution of her program for men and boys."

In response to these statements, the Executive Committee of the Council expressed warm satisfaction and added: "In view of the fact that the Commission on Interchurch Federations has been appointed to act for the Federal Council in the promotion of local interchurch organizations, the Executive Committee authorizes this commission in carrying forward its plans to arrange for conference with the religious work department of the Y. M. C. A. with reference to its cooperation in securing a program for united church effort."

In place of a report on the accomplishments of the General War-

Time Commission, its officers consider the problems of the sudden transition from war to peace:*

First of all, there is our duty to the returning soldiers. We must see to it that among the agencies that are ready to welcome them back, the Church holds her rightful place. What they have a right to expect of us we must be ready to do and we must do it promptly and together.

In the second place, there is our responsibility for creating the public sentiment that will make possible a righteous and Christian peace. Far transcending all other questions in public importance is the League of Nations. How can we substitute for the spirit of competition and rivalry that has bred wars in the past the spirit of cooperation and brotherhood? We can do it only as we create among men and nations the will to brotherhood and peace. This is the task of the Church and there is no other that compares with it in urgency.

Side by side with these responsibilities of an international character there are at least five different tasks that are laid upon us at home. First, we must make our contribution to the social and industrial readjustment which is necessary as we pass from war conditions to a peace footing. In the second place, we have a responsibility for the moral readjustment which is involved in the transition already described. Thirdly, there is our duty to men of other races, not simply in the more acute form in which it meets us in connection with the Negroes of our own population who have fought so valiantly for democracy and are now asking what democracy is to mean to them, but as it affects all the other peoples who have hitherto come freely to our shores and enjoyed the hospitality of our institutions. Fourthly, there is our responsibility for recruiting and training the future leaders of the Church. And finally, underlying all these and inspiring them, is the task of deepening the religious life itself. We must make the presence of God real to men with all that this implies. Two more need to be added which concern us more immediately as churchmen. First, the unification of the Christian forces of our own country, and secondly, the unification of the Christian forces of the world.

The address by Robert E. Speer, chairman of the General War-Time Commission, was the highlight of this first post-war meeting. "We are just emerging from an extraordinary educational discipline," he said. "We have learned from our own experience what a penetrating and relentless teacher war is. It tests persons and ideals and institutions in ways in which they have never been tested before. It reveals. It rejects. It demands." Continuing, the

* See *War-Time Agencies of the Churches* and the several volumes of the Committee on the War and the Religious Outlook.

speaker summed up lessons which had been learned: "First of all, we have been taught clearly this last year the absolute indispensableness of an adequate, unselfish instrumentality for cooperation in the name of the Church and with the consciousness of the Church in its richest historic and spiritual significance. No communion by withdrawing itself can escape the consequences of the mistakes of others. It will simply sacrifice the great gains that would accrue from cooperation. It never can be an open question again as to whether the Federal Council or something that fills that ground is an absolutely indispensable necessity. It is settled once and forever by the experience through which we have gone that we must have an agency of denominational cooperation that will be adequate to supply these needs of which I have been speaking. There were some who took our Commission to task at the beginning of the year because it was not taking hold of things with a strong enough hand. We were urged to break loose,* to assert authorities and privileges. Yet we knew perfectly well that it could not be done. In the very group in which it was urged there were elements which we could not have carried with us, groups who would not have followed. If we have been pretty well trusted, if there is no communion in the country that wholly lacks confidence in us, it has been because we have tried, and of course I do not think we have kept the balance perfectly, to provide a leadership that was neither too strong nor too weak."

While not attempting to do so in concrete terms, Dr. Speer described some principles of cooperation in Christian service which were destined to guide the Federal Council and other interdenominational bodies toward ultimate goals still sought while these words are being written. As we have seen, however, the denominational boards, in the Interchurch World Movement, in the confusion of the post-war hours, were at the moment when Dr. Speer spoke, embarking on a venture which ignored and contradicted the basic principle suggested in Dr. Speer's message. Thus, for a time, the Federal Council and the Interchurch World Movement became two distinct bodies, pursuing Christian cooperation with divergent policies.

At this point it should be said that, in the minds of the men most responsible for the future course of the Council, led by a master-mind in President Frank Mason North, the next meeting of the Federal Council was likely again to be decisive, not only for the Council, but for the entire cooperative movement for which it stood.

* That is, as the context shows, from direct and responsible relation to the denominational bodies.

The decision of these minds was, first, that the officers of the Council should take no attitude that expressed hostility to the Interchurch World Movement; second, that the integrity of the Federal Council should be maintained. It was understood that secretaries and officers of the Federal Council would participate freely in assisting the Movement, which should be given the benefit of every doubt and helped in every possible way. The only reservation was that the Federal Council should maintain its identity and avoid absorption in the new organization. This course was followed through to the tragic conclusion and even then the Federal Council stood ready to take over the unfinished task of the Interchurch World Movement. Meanwhile, the officers proceed to chart the course of the Council in the post-war period and for this purpose to call a special plenary session.

CHAPTER XII

FACING A WAR-TORN WORLD, 1919

ON May 6, 7 and 8, 1919, the Federal Council was again summoned to a special session at Cleveland, Ohio, to consider its course for the post-war years, some of whose problems we have already seen in advance. The attendance was widely inclusive. In addition to the constituent denominations, all of the interdenominational bodies included in the call sent representatives. Other parts of the world were in evidence through the reception of Chaplains Daniel Couve and Albert Leo of the French Protestant Federation, Rev. Henri Anet and Chaplain Pierre Blommaert of Belgium, and Rev. Ernesto Giampiccoli of the Waldensian Church of Italy. Adolf Keller, of whom we shall hear often in the rest of our narrative, brought a message from the Swiss Protestant Federation. Dr. Keller was a prodigious scholar and linguist, had conducted manuscript research in Palestine, been professor of Religious Education in the State College at Schaffhausen, pastor in Geneva, and was at this time minister of St. Peter's Church in Zurich. In 1920 he became the organizing secretary of the Swiss Church Federation. We shall later find him secretary of the Federal Council, director of Evangelical relief work in Europe, professor in the universities of Zurich and Geneva, and the influential and constructive leader of the ecumenical movement in Continental Europe. As the interpreter between the European and American churches, Dr. Keller became a great personal embodiment of mutual understanding.

Actions reported as taken by the Administrative Committee included the appointment of a committee to study religious conditions in Italy and another on religious conditions in Russia. Messages had come from the Archbishop of Canterbury, King Albert of Belgium, André Tardieu, the French High Commissioner in the United States, the British Free Church Council, the Protestant bodies in France, the Belgian Missionary Church, F. B. Meyer on behalf of the Armenian people, and the Evangelical Alliance in Spain. The chairman of the Committee on a World Conference, Dr. Frederick Lynch, reported that 1920 had been tentatively set as the date for such a meeting.

The report of a committee which had been appointed to prepare a statement "on religious liberty and the relation between Church and State in connection with the Allied Peace Conference," had been approved as follows:

1. As to the "relation between the Church and the State," your committee judge it unwise to make any pronouncement to the Allied

Peace Conference, the viewpoint of the nations in Europe being distinctly different from that of America, the Committee believing that the nations themselves should deal with questions so distinctly domestic.

2. With respect to the question of "religious liberty," your Committee would recommend that the Administrative Committee communicate to the American representatives in the Allied Peace Conference its conviction that religious liberty should be guaranteed in all the nations signatory to the terms of peace as finally agreed upon, as such guarantee is essential to any program for the world made safe for democracy and is one of the necessary elements in the foundation of permanent peace.

As making effective our recommendations, we submit the following as a telegram which the Council might wisely transmit to our representatives in Paris:

"The Federal Council urges upon the American representatives at the Allied Peace Conference the importance of a guarantee of religious liberty in all countries directly or indirectly affected by the decisions of that Conference, believing that such guarantee is a fundamental feature in the program of vital democracy and essential to the peace of the world."

At several meetings of the Administrative Committee, the general secretary had reported on his conferences with officers of the Interchurch World Movement, referred to in our previous chapter. Inasmuch as a Committee of Fifteen was considering future policies of the Council, it had been decided, at the February meeting to request that committee "to consider relations between the Federal Council and the Interchurch World Movement, with all the implications involved." Next in importance was the report of the Committee of Fifteen "on Constitution and Organization" of which Frank Mason North was the chairman.

The constitution and functions of the Administrative Committee were redefined as follows:

In its constitution this Committee shall be thoroughly representative of all forms of organized Christianity, both denominational and interdenominational, related to the Federal Council. In this Committee every related denominational body shall have the right to have an authorized representative. The Executive Committee shall appoint the denominational representatives after consultation with the denominational representatives present. It shall also include the chairmen and secretaries of the Commissions of the Council; and every interdenominational body affiliated with the Council may have an authorized representative in the Administrative Committee chosen by the body itself. Additional members may be appointed by the Committee.

The primary function of this Committee is to carry out the poli-

cies determined by the Federal Council. All matters of importance shall be referred to it by the Executive Committee for their final determination.

It shall maintain the closest possible relations between the Federal Council and the other interdenominational agencies representing the churches and their boards.

It shall be the agency by which the representatives of the various denominations should be kept in touch with the Council and the Commissions of the Council and the agency by which the Council and its Commissions should be kept in touch with each other.

Another approach was made toward the continuing problem of relationship between the several interdenominational bodies: "In those phases of Christian activity for which the constituent denominations or their boards or committees have provided efficient administrative agencies and those administrative agencies have combined in interdenominational organizations as the expression and agent of their federation, those interdenominational organizations may be represented in the Administrative Committee and exercise the same rights in determining the policy of the Council as the Commissions and other agencies represented in it."

The several Commissions, it was agreed, "shall be bodies containing members who actually represent the corresponding tasks of the constituent bodies of the Council, with an effective executive committee to guide the policy and administer their activities. The members of the Commissions shall be chosen by the corresponding denominational boards or committees, and in the absence of any such by the denominations themselves. The Commissions shall be at liberty to choose five members in addition to the regular denominational representatives with the approval of the Administrative Committee. Five members of each Commission shall be appointed directly by the Administrative Committee."

The somewhat philosophical resumé of the years 1917 and 1918 by the general secretary reflects the problems of organization referred to in the preceding chapter. It says, in part:

Movements for Christian unity have not only become intensified during the war period, but have also multiplied to an unusual degree. Indeed, perhaps Christian unity is in peril at the present moment from the confusion which results through these many different and generally unrelated movements in its interest. They all indicate, however, a general spirit which is full of hope. It may seem strange and indeed contradictory that, at the same time, the distinctively denominational consciousness in most of the constituent bodies of the Federal Council was never so strong as it is now. In part, this is in the nature of the reaction of conservative men who have little or no sympathy for unity or cooperation. It is also due

to the failure to distinguish between cooperation and organic union. This, however, is not to be regarded as the chief cause or explanation of denominational aggressiveness. The exigencies and opportunities of the times, the challenge of the war and of the social order, have naturally reawakened the churches, stimulated their thought and aroused their missionary enthusiasm, so that in the necessary revision of their programs and the reconstitution of their administrative forces, they have had one of those rebirths which bring renewed vitality and deepened self-consciousness. . . .

In this exigency, in which we thus find intensified denominational consciousness and activity together with the general and genuine spirit of cooperation, in the midst of more or less confusing interdenominational and union movements, the Federal Council occupies a strategic position. It is probably the only clearly defined, solidly constituted organization in existence which fully represents the denominations themselves. Upon its vitality, therefore, the whole cooperative movement largely depends. Above all, the denominations themselves must, as such, be held firmly together in the Council. Another problem of the cooperative movement is that of the other interdenominational bodies, which are parallel to the Council in that they represent the boards of the churches in home and foreign missions and in Christian education. Up to the present time these bodies have been only nominally cooperative with the Council and because of the lack of such full cooperation there has been some duplication. But what is still more important, many important tasks have not been undertaken because of this want of cooperative plan and action.

It is with such questions as these that the Committee of Fifteen has been attempting to deal, the purpose being, not that the Federal Council should supersede or supervise the administration of the cooperative organizations representing the boards of the churches, but that, in some way or other, which we are seeking to find, we should have at some point, a cooperative body to represent the entire range of the churches' activities, denominationally and interdenominationally. Whether this grouping should be within the Federal Council, or whether the Federal Council should be one of the integral groups, which would necessitate the creation of another body or conference which should include them all, is not the matter of most importance.*

This special plenary meeting of the Federal Council opened in the Euclid Avenue Baptist Church in Cleveland on May 6. In the interest of variety we will follow its sessions from day to day. Representatives of church bodies in Belgium, Italy, France and Switzerland were invited to sit with the Council. The National Free Church Council of Great Britain cabled that shipping difficulties prevented its representatives from being present. William I. Cham-

* It is of interest to note that the latter course is in process while this is being written.

berlain presented a statement on "Christian Service in the Foreign Field," and Sidney L. Gulick another on "American Protestantism in the Orient." An appeal to the Christian people of America was ordered in behalf of famine sufferers in India. A greeting was ordered to the coming Congress of Christian Forces in Spain.

Resolutions relative to the League of Nations were as follows:

Resolved, That we express our gratitude for the establishment of the League of Nations as agreed upon by the Paris Peace Conference, and pledge our support in securing its ratification by the Senate of the United States and our devotion to make it a success.

Resolved, That we urge the incorporation at an early date into the covenant of the League of Nations of a clause guaranteeing freedom of religious belief.

Resolved, That we urge the incorporation at an early date into the covenant of the League of Nations of a clause guaranteeing equality of race treatment, understanding by this equal treatment in respect of the law and its administration in the case of aliens lawfully within the territory of the government concerned.

A committee of thirteen representing the Executive Committee, which had presented a message to the Peace Conference in Paris supporting the proposal of Woodrow Wilson for a League of Nations, reported as follows: "The President expressed himself as deeply appreciative of the action of the Federal Council, as representative of the large and influential constituency of the Protestant churches of the United States, and desired the Commission to assure the Federal Council that he felt keenly the significance of its action."

Social problems at home were dealt with in these terms:

Resolved, That we affirm as Christian Churches:

1. That the teachings of Jesus are those of essential democracy and express themselves through brotherhood and the cooperation of all groups. We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2. That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3. That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance, and experimentation in profit sharing and cooperative ownership.

4. We recognize that women played no small part in the winning of the war. We believe that they should have full political and economic equality with equal pay for equal work, and a maximum eight-hour day. We declare for the abolition of night work by women, and the abolition of child labor; and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

A joint message from members representing the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Colored Methodist Episcopal churches and the National (Colored) Baptist Convention was received, urging that the government be petitioned to enact federal legislation "for the suppression of lynching." In response a petition to Congress was authorized.

The Council again gave consideration to problems of organization raised by the developing Interchurch World Movement. Preceding this meeting, as already noted, the officers had held many conferences to determine what should be the attitude towards this venture. While, for the most part, these men were far from sharing the hopes, or dreams, of their brethren responsible for the Movement, it was again decided that the Council should express what might be termed sympathy with reservations. One thing had been decided; the Council would not commit its destinies to this hazardous venture. Following an address by S. Earl Taylor, the general secretary of the Interchurch World Movement, the following vote was passed: "The Federal Council welcomes the inauguration of the Interchurch World Movement, and commends it to the churches. The Movement has a distinctive field, creating no duplication of effort; but we recommend that in its presentation the distinction of function between it and the Federal Council be clearly made." The latter clause was in part occasioned by reports from correspondents in France who seemed to assume that no further aid could be expected from the Federal Council since, as they heard, the Interchurch World Movement was to supersede the Council.

The new United Lutheran Church in America, recently formed by the union of three bodies, sent "visitors," who were received and invited to address the Council. This initiated the ensuing action of the Church in appointing "consultative" members to meetings of the Council and its Executive and Administrative Committees. Such relationship with the General War-Time Commission had been found essential and had raised no serious problems.

The General War-Time Commission made its final report, with recommendations as to the disposition of its unfinished tasks. This leads to a review of its final actions, taken April 29, 1919:

That in bringing its work to a conclusion the Commission desires to record its gratitude to God for the spirit of devotion and unity which has characterized the work of the Christian churches during the war. All of the evangelical churches of the United States which have carried on special work for soldiers and sailors and for the nation in the war have carried on their work in harmony and cooperation and have joined with complete concord in the Commission as an agency of unity and coordination. Twenty-seven different denominations have thus united as well as the great interdenominational agencies through which the churches cooperate. The churches working together provided the Government with 1,439 regular chaplains for the army and navy; they supplied 1,600 voluntary chaplains and camp pastors; they provided many men and women required by the Y. M. C. A. and Y. W. C. A. for their indispensable and helpful work; they supported the War Camp Community Service; they conducted innumerable clubs and homes for soldiers and sailors in the cities and in the neighborhood of the army and navy posts; they equipped the chaplains with necessary outfits and supported them with funds and with transportation for their work; they made special provision for Negro soldiers and aided the Government in dealing with various problems of race which arose during the war; they organized the Christian forces in centers of war industries for the care of migrating workers, cooperated in establishing Liberty Churches in ordnance reservations, and worked together to enlist the country churches in the moral and religious activities of the war; they took an influential part in Red Cross campaigns for funds, organized thousands of auxiliaries in churches for the preparation of supplies, provided Red Cross chaplains for the work in the United States and France, and carried Christian sympathy and ministry into the hospitals; they contributed large sums of money for the relief of the suffering population in the Near East; they have together presented to the young men in the army and navy and to the students in our colleges the opportunity of fruitful Christian and philanthropic service after the war; they have educated the people through more than 100,000 churches and ministers in the moral aims of the nation in the war and have put the moral and religious strength of the nation into the great campaigns of the Government and the welfare agencies; they have fought against the evils which destroy character and power both in the army and navy and in civilian life; they have welcomed the soldiers and sailors home and have aided them to find their places again in the economic and social life of the country; they have sustained the spirit of the nation in the war and through various agencies of cooperative character both in the field of thought and of action have helped to prepare it for the no less difficult tasks of peace.

That the work of the Commission as far as it concerns the army and navy and the chaplains be continued through the General Committee on Army and Navy Chaplains.

That the Committee on the Welfare of Negro Troops and Communities be continued until it concludes the work which has been authorized, and that its work thereafter be taken over by the Home Missions Council or such other agencies as may be approved by the Administrative Committee of the Federal Council.

That the Joint Committee on Social Hygiene be discharged and that its work be assumed by the Commission of the Federal Council on the Church and Social Service.

That the Committee on Recruiting and Training for the Work of the Churches at Home and Abroad be continued until such time as in its judgment its work is no longer needed.

We have already studied the proposals of the Committee of Fifteen, which were referred to the Administrative Committee. This meeting was not in the mood to deal with mechanics. However, in response to a petition from editors of the religious press, a Commission on the Religious Press was authorized.

Following the meeting of the Council, the Administrative Committee met on May 14 and acted upon the matters referred to it. Belated messages had been received from five church bodies in Switzerland appointing Dr. Adolf Keller to represent them. Reports of progress came from special committees on religious work in Italy and on religious conditions in Russia. In response to a recommendation from a conference of representatives of church bodies related to work in France and Belgium, a regular Commission on Relations with France and Belgium was appointed to succeed the earlier committee on relief in those countries.

The Executive Committee, the Administrative Committee and especially the commissions of the Council were to become more and more vocal in expressing the mind of the churches, even though, from time to time these attempts had been challenged by one or two church bodies. An Editorial Committee, appointed at this meeting, soon became, in this interest, one of the important institutions of the Council, subjecting proposed publications to its critical faculty.

At a mass meeting held in Cleveland Robert E. Speer delivered a searching and prophetic address on "The Leadership of American Protestantism in the New Internationalism." A message issued at the final session was entitled "From World War to World Brotherhood." The "needs of the hour" were outlined as "a more effective proclamation of fundamental verities; a new sense of world responsibility animating all the departments of church life; a resolute effort to understand what a Christian social order in America should mean and to secure it"; and to these ends "a swiftly increasing cooperation among the churches":

When the foundations of the international and industrial orders are being broken up, the ecclesiastical order can hardly expect to emerge unaltered. We hail with rejoicing the consciousness of Christian brotherhood which has been greatly deepened during the war, the new lessons learned of the possibility of working together in large common tasks without the sacrifice of any fundamental conviction, and the new sense of united responsibility which the period of reconstruction has laid upon us all. Believing that Christian unity is even more a matter of growth and developing experience than of design and program, we invite all Christian churches to unite in the practical cooperative movements of the present day. It is of the utmost importance that leadership and initiative in such Christian cooperation shall come, not only from the centers of administrative responsibility, but no less from the local churches in each community—both alike uniting for their common tasks. In the pathway of such active cooperation we shall find the further steps that will lead us toward the unity for which Christ taught His followers to pray.

Charles W. Gilkey and the general secretary were appointed a Committee to convey the message to the church bodies and to do so in person as far as possible. Whether or not the writers of the message were thinking in terms of the vast organizational plans of the Interchurch World Movement, they gave this reminder to the churches:

The task of transforming a world just emerging from war, into a world pervaded by the spirit of Christian brotherhood, cannot be accomplished by the mere launching of campaigns, however vigorous, nor by the construction of machinery however efficient. The task involves far more than the working of surface changes—it means nothing less than the transformation of society itself: the presentation and acceptance of a new social ideal, the development of new and larger sympathies, the cultivation of new relationships, the practice of unaccustomed duties, and the serious undertaking of larger responsibilities. Such a task may seem hopelessly audacious, unless we realize our opportunity to train the new generation which is growing up under our hand. With such opportunities before us, the churches must take far more seriously their training function; must perfect and coordinate their training agencies; and must pray God's help to rear a new generation worthy to bring in the new day.

It may be relevant to observe that these words, and others in this message forecast the policy of the Council in the immediate future when it was to demonstrate its judgment that "Christian unity is even more a matter of growth and developing experience than of design and program."

CHAPTER XIII

ADVANCE THROUGH THREATENING WEATHER, 1919

BEFORE we go to Baltimore for the annual meeting of the Executive Committee, let us resume from the point where we emerge from the special post-war meeting of the Council in May, 1919, and follow the Administrative Committee month by month. On May 14, on recommendation of Charles L. Goodell and W. E. Biedewolf, a committee was appointed to report relative to "an organization in the special interest of vocational evangelism." Rev. Jasper T. Moses was elected as Religious Publicity secretary after having served the General War-time Commission in the same capacity.

On the report of the Committee of Fifteen on organized cooperation, the following actions were taken on July 10:

1. That each denomination not now represented directly on the Administrative Committee be requested through its proper agency to nominate a member to serve on the Administrative Committee.

2. That each denomination now directly represented be requested to designate and approve one person now on the Committee or to nominate some other person to serve as an official representative of the denomination.

3. That the Home Missions Council, the Committee of Reference and Counsel of the Foreign Missions Conference of North America, the Council of Church Boards of Education, the Sunday School Council of Evangelical Denominations, the Federation of Women's Boards of Foreign Missions of North America, and the Council of Women for Home Missions be invited to assume the relationship of affiliated bodies with the Council, and to nominate a representative from each to serve as a member of the Administrative Committee.

4. That the American Bible Society, the International Committee of the Y. M. C. A. and the National Board of the Y. W. C. A. be invited to assume the relationship of cooperating bodies and to nominate a representative from each to serve as a member of the Administrative Committee.

5. That the chairman and the executive secretary of each duly constituted Commission of the Council serve as members of the Administrative Committee.

6. That each duly constituted Commission of the Council follow the same process in its constitution, either by addition or by designation and approval on the part of the related commissions or boards of the denominations, and that such persons be recommended to the president of the Council for appointment as members of the Commission.

The constituent bodies had become so conscious of the Council, and the cooperative arrangements with other agencies during war-time had proved so satisfactory that the relationships were to be, by these actions, more firmly established. It may also be said that this procedure was proposed, in part, to insure the integrity of the Council in view of the vast plans being projected by the Interchurch World Movement which, in the judgment expressed by some members of the Administrative Committee, were "superstructures without foundations." At the same time, Dr. Worth M. Tippy's request for part-time release to serve the Interchurch World Movement was granted.

At this July meeting, more messages came from church bodies in various parts of the world and on various needs in several countries, in response to which the following covering actions are recorded:

To instruct the general secretary to communicate, so far as he can get access to them, with any Protestant groups in Europe in the furtherance of our relations with them.

To adopt the following resolution:

WHEREAS, The Federal Council of the Churches of Christ in America has sent a resolution to the League of Nations, requesting that at its first meeting it incorporate a proviso for religious liberty, we hereby appeal to our Government to use its immediate influence in that connection relative to the Jews who live in any of the countries associated with the League of Nations.

At a later meeting, July 29, we have this record illustrative of the establishment of these world connections:

The following cablegram from Poland was read:

"Twenty thousand Protestants of Midslesian District Namslau and Wartenburg, never having formed part of Poland, wholeheartedly German in sentiment, but by revised peace treaty to be added to Poland, implore fellow Protestants to save them from Roman Catholic oppression by obtaining to decide future by plebiscite, according to spirit of treaty."

The general secretary was authorized to send a sympathetic letter in reply, stating that the cablegram had been forwarded to the President of the United States and to the Department of State.

At the September 11 meeting, we have a flash on a problem which was gradually assuming substantial proportions when Dr. Haven secured approval of the following resolution:

In view of the fact that charges have been made here and there that Dr. Sidney L. Gulick, one of the secretaries of the Commission on Relations with the Orient is an agent of the Japanese and directly

or indirectly under their pay, the Commission at a meeting held in New York City, Monday, September the 8th, gives out the following statement, based on its intimate knowledge of the facts in the case:

1. Dr. Gulick is in no way an agent of either the Japanese Government or any group of Japanese in this country or in Japan.

2. Not one dollar of Dr. Gulick's salary comes from Japanese sources, either from individuals or the Japanese Government, directly or indirectly.

3. Not a dollar has been received for the expenses connected with Dr. Gulick's work or the other expenses of the Commission on Relations with the Orient from Japanese sources.

There will be much to record on this problem as our story proceeds. Further actions on International interests follow:

That we recognize the importance of the meeting of the International Committee of the World Alliance at the Hague, and grant the general secretary of the Council a leave of absence to attend the meeting, at the invitation of the World Alliance.

That we acknowledge with grateful appreciation the invitation of the French Protestant Federation that the Federal Council maintain an office in Paris in the same building with their offices, and that the matter be referred to the general secretary and Rev. Arthur J. Brown, chairman of the Commission on Relations with France and Belgium, for investigation and report.

That the president of the Council, the chairman of the Administrative Committee and the general secretary be appointed a special committee, with power to add to their number, to take up the principle of our relationship to the national religious bodies in foreign countries.

The ever present problem of critical attitudes on the part of factions in the constituent bodies is reflected when it is ordered "that the chairman appoint special delegates to attend the annual assemblies of the Evangelical Association, the General Convention of the Disciples of Christ, and the National Council of Congregational Churches, to be held in October, these delegates to present a carefully prepared statement of the principles, policy and activities of the Council in each instance." At this meeting the new associate secretary, Stacy R. Warburton, was introduced.

On October 24, reactions came from the proposals which had sought closer relations with interdenominational bodies. While for the most part they had been accepted, it seems worth while, in view of later and more recent history to record the guarded response of the Foreign Missions Conference of North America:

1. In response to the request submitted by the Federal Council of the Churches of Christ in America that the Committee of Refer-

ence and Counsel of the Foreign Missions Conference of North America assume the relationship of an affiliated body with the Council and nominate a representative to serve as a member of the Administrative Committee of the Council, the Committee of Reference and Counsel is very appreciative of the ends which this proposal aims to attain in effecting a relationship of mutual acquaintance of the two agencies with each other's plans for the purpose of coordinating their activities. The Committee of Reference and Counsel is of the opinion, however, that the plan of affiliation proposed is liable to create in the minds of Government officials, missionary agencies, and the Christian public, a dangerous confusion as to the independent responsibilities and distinct functions of the Foreign Missions Conference of North America and of the Committee of Reference and Counsel, which is the Standing Committee of the Conference.

2. The Committee of Reference and Counsel suggests that the end sought may be adequately and yet safely attained by the Administrative Committee of the Federal Council calling upon the chairman or secretary of the Committee of Reference and Counsel, either for occasional consultation or to serve as a consultative member of the Administrative Committee without vote and with the understanding that such an arrangement would not commit formally or tacitly the Committee of Reference and Counsel of the Foreign Missions Conference of North America to any responsibility in action taken by the Council.

In accordance with the policy of sympathetic relations with the Interchurch World Movement, the request of that organization for the half-time publicity service of Jasper T. Moses was granted. It was reported that the Commission on Relations with France and Belgium had secured temporary headquarters for the French Protestant Federation and was proposing the lease or purchase of an entire building. Again foreign relations appear:

Rev. M. E. Aubrey, delegate from the National Council of the Evangelical Free Churches, co-secretary with Rev. F. B. Meyer of the English Mayflower Council, pastor of the Baptist Church at Cambridge, and lecturer at Cheshunt College, was then introduced to the Committee and outlined plans of the English Mayflower Council for celebrating the Tercentenary of the Landing of the Pilgrims, in 1920.

It was voted:

That a committee, to include the chairman, be appointed to confer with Mr. Aubrey and to recommend whatever steps are desirable to cooperate fully with the plans of the English Mayflower Council.

Relative to a proposed Commission on Mexico, a communication from Rev. S. G. Inman, secretary of the Committee on Cooperation

in Latin-America, was read, stating the judgment of that Committee, and after discussion, it was voted:

That the chairman appoint a special Committee on Mexico, to cooperate with the Committee on Cooperation in Latin-America.

In view of its historical significance* the following communication in response to previous memorials and actions of the Federal Council in 1916 is worthy of partial record:

THE HAGUE, October 3, 1919.

At a meeting of the International Committee of the World Alliance for Promoting International Friendship through the Churches, held at the Hague, October 1-3, 1919, after prayer and conference, the following statement was adopted:

"That the International Committee of the World Alliance desires to express its deep sympathy with the proposal for an ecumenical conference of the different Christian communions to consider urgent practical tasks before the Church at this time and the possibilities of cooperation in testimony and action. The Committee expresses the conviction that such a conference, if it can be arranged, will prove an inestimable blessing to mankind. . . ."

We further recommend:

1. That this Committee (on Ecumenical Conference) assemble in Paris, November 10, 1919.
2. That its members be prepared to present as fully as possible the views of their respective churches and church organizations as to the constitution, nature, scope and date of the proposed conference.
3. That this Committee shall be authorized to prepare plans for such a conference, which shall be submitted for approval to the church bodies and churches addressed.
4. That the call for the conference shall be issued by the churches and bodies to whom this message is addressed.

It is requested that the response to these recommendations be addressed to Rev. Charles S. Macfarland.

Respectfully submitted,

NATHAN SOEDERBLOM, *Archbishop of Upsala;*

O. HEROLD, *Member of the Conference of the Swiss Churches;*

CHARLES S. MACFARLAND, *General Secretary, Federal Council of the Churches of Christ in America.*

In response, the Administrative Committee voted that "the Federal Council is, by its action and that of the Executive Committee, committed to the project of a world conference," and that "a consultative committee be appointed by the general secretary and that

* See the writer's *Pioneers for Peace Through Religion*.

they be instructed to report to the meeting of the Committee on the Ecumenical Conference meeting in Paris in November, that it is the judgment of the Administrative Committee that the nature, scope, constitution and date of such a conference should be referred to the Executive Committee at its approaching meeting."

At this time came another proposal in the interest of Christian unity,—an invitation from "The Conference on Organic Union," that a committee be appointed from the Federal Council to meet with the Conference's Committee on Plans, to consider questions of mutual interest." Of this we shall hear more.

On November 14 the Interchurch World Movement appears again, when reports came of cases of confusing duplication, on which we have the following minutes:

That, believing that it is advisable that a clear statement as to the functions and relations of these two bodies be formulated, the matter be referred to the general secretary to take up for immediate consideration with the general secretary of the Interchurch World Movement.

That the Interchurch World Movement be invited to make a statement of the progress of its work at the meeting of the Executive Committee.

Foreign relations constantly reappear:

The general secretary submitted a communication from Rev. James L. Barton, urging the Council to issue a call for a special day of prayer for the Armenians, and a communication from the Committee on the Near East, requesting that February 8 be named a special Sunday for consideration of their work throughout the churches.

A special committee presented the following recommendation:

"That the Executive Committee be invited to authorize the Administrative Committee to appoint a special Committee on Relations with National Religious Bodies in Europe which shall be authorized to act for the Federal Council in dealing with such bodies."

Meanwhile the proposed consultation with the Conference on Organic Union had been held and Dr. North, chairman of the Committee, submitted the following report:

The committee appointed in response to a request from the representatives from the Conference on Organic Union to confer with a sub-committee of the Conference on matters of mutual interest, beg leave to report that a conference was held at which the two committees were fully represented and careful consideration was given to all the questions touching the relationship of that movement to the Federal Council. Your Committee stated its impres-

sion that the objective of the Conference—namely, Organic Union—was one which the Federal Council obviously could not accept, in view of its own constitution; that the proposed intermediate steps toward organic union, which involve organization on the basis of a federal union, seem to the Committee to cover practically the same ground now occupied by the Federal Council; that, without further instruction on the part of the constituent bodies of the Council, the movement represented by the Committee, as outlined, would seem not to be timely, and, however fine the spirit and important the objective, would offer an occasion for confusion and duplication which was to be deplored and avoided.

While some of the leading spirits in the Council regretted this response, this effort, known as "the Philadelphia movement," was short-lived. It was an attempt to steer somewhere between the organic union implied by the World Conference on Faith and Order and the federative and cooperative conception of unity. It was soon seen, however, that, if and when the denominations were ready, they could follow the simpler course of committing more and more authority to the Federal Council. The mood which induced this effort was similar to that which created the Interchurch World Movement,—the feeling that evolution was too slow a process. This was a tendency of mind in the post-war period. It was at about this time that an executive officer of one of the denominational boards announced that the Young Men's Christian Association was, in effect, and was more to be, the uniting agency of the Church—just at the time when that body was more fully releasing itself from ecclesiastical relations.

On December 10, a secretary for the Washington Office was selected in the person of E. O. Watson, to succeed in the service rendered in war-time by Gaylord S. White, Clyde Armitage and F. Paul Langhorne. The final action to be reported to the Executive Committee at Baltimore related to the proposed World Conference: "The general secretary presented the report of Dr. Lynch for the Committee on the World Conference of the Churches; also communications from the Archbishop of Canterbury and others. After full discussion, it was resolved 'that the Committee on World Conference be and hereby is instructed to consider the question of a World Conference and to report to the Executive Committee, at its present meeting, any conclusions they may reach and to nominate additional members of the Committee to represent constituent members of the Council which are not now represented on the Committee.'"

Such was the record of the year presented by Albert G. Lawson, chairman of the Administrative Committee. Before proceeding to

the agenda of the Executive Committee in the Mount Vernon Place Methodist Episcopal Church in Baltimore, let us review the other reports. The Commission on Interchurch Federations had effected a relationship of the Interchurch World Movement with local federations and thus duplication of organization had been avoided. Under the auspices of the Association of Executive Secretaries, Dr. Guild had held conferences on the "principles and methods of federation," and prophesied that "with over forty men now employed as secretaries, this new 'religious order' will be a permanent factor in the religious life of America."

The Commission on Evangelism had developed into a closely coordinated body representative of the denominational departments. The executive secretary, Dr. Goodell, had traveled more than thirty thousand miles. There had been cooperation with the Department of Spiritual Resources of the Interchurch World Movement and Dr. Goodell was the chairman of an Advisory Committee to that department.

The Commission on the Church and Social Service had continued its participation in the Joint Committee on War Production Communities until May 1, 1919. Dr. Tippy had devoted major attention to the plans of the Department of Industrial Relations of the Interchurch World Movement in the organizing of which he had shared. He had been in Europe on a special mission for the Interchurch World Movement to study industrial conditions. A new feature appears in this report—the service of the Research Secretary, F. Ernest Johnson, who had prepared a volume on *The New Spirit in Industry*, and had directed inquiries in a textile workers' strike at Lawrence, Massachusetts. The strike in the coal mining industry had led to an investigation of industrial conditions and of the negotiations leading up to the strike. Studies had also been made in industrial establishments which had installed new experiments in democratic management. An approach had been made to an information bureau for all departments of religious social work. Thus began the career of F. Ernest Johnson in a constantly widening area of research which has produced documents of a high order on industrial and social relations. He defined the research program in these terms: "To study the social service machinery of the church, evaluate its functioning and prepare literature for the guidance of ministers and social workers in the social field; to study the social implications of Christianity from a Biblical and historical point of view and make the results accessible to religious educators; to study the ethical phase of social and industrial problems and make it possible for the church to function in the betterment of social conditions."

The work of the Commission on the Church and Country Life, in which Edmund deS. Brunner had succeeded Charles O. Gill as secretary, had been largely merged in the Interchurch World Movement, particularly in the making of surveys. Benjamin S. Winchester, acting secretary of the Commission on Christian Education, whose chairman was John H. Finley, had deferred to the Interchurch World Movement on proposals for a survey and on a general convocation on religious education.

The service of the Commission on International Justice and Goodwill during the war period had been largely coordinated with the National Committee on the Churches and the Moral Aims of the War, after which the former joint relationship with the World Alliance had been dissolved, Henry A. Atkinson, however, becoming secretary of both the Commission and the American Council of the World Alliance. Sidney L. Gulick had been transferred from the secretaryship of the Commission on International Justice and Goodwill to that of the Commission on Relations with the Orient exclusively. Its major attention had considerably shifted from Japan to China. These questions were asked in the report signed by William I. Haven, chairman: "In order to establish right relations with China, should we not take steps to remove from our laws all those provisions that are in conflict with the treaties and that are intrinsically humiliating? Why should not Chinese, who are already lawfully in America and who desire to become citizens of the United States be permitted to do so if they will duly qualify? Rigid restriction of immigration is no doubt wise and right. Those Chinese, however, who are lawfully in the United States and who, upon real qualification, desire to become citizens, should be allowed to do so."

At the same time the Commission had gone to the forefront in opposition to the anti-Japanese campaign on the Pacific Coast. The objectives of this menacing agitation were: 1. Cancellation of the Gentlemen's Agreement. 2. Exclusion of Picture Brides and complete stoppage of all further Japanese immigration. 3. Barring Japanese forever from American citizenship. 4. Amendment of the Federal Constitution, so that no American-born child either of whose parents is "ineligible for citizenship" can be an American citizen. Other problems included the Korean independence uprising and the transfer of the German rights in Shantung to Japan, on which these words of the Commission's report were prophetic: "Many are anxiously looking to the future and asking if Japanese militarism is going to repeat the blunders of German militarism. American Christians should take every legitimate step to promote goodwill in America toward both Japan and China. Our laws dealing with Chinese in America are in conflict with solemn treaty

pledges. The laws, or the treaties, should be changed. And in any case Chinese should no longer be subjected to humiliating race legislation. . . . Immigration legislation is needed by which the volume of immigration may be continuously regulated so as to admit only so many as we have reason to believe we can wholesomely assimilate and steadily employ, and these laws should be free from race discrimination." It is not to be wondered at that Sidney L. Gulick became the object of much hostility, on which Dr. Gulick says: "Your secretary has been the object of more or less personal attack during the past year. The charge has been that he is an agent of the Japanese and that either directly or indirectly his expenses and salary are provided from Japanese sources. This charge has been made not only in a number of printed articles but formed the substance of much questioning at the hearings in June of the House Committee on Immigration. In order to clear the matter up fully, Dr. Macfarland appeared before the House Committee with a prepared statement of the income and expenses, from its formation, of the Commission on Relations with the Orient. He also answered categorically many questions put to him. Early in August the *New York American* attacked your secretary in a two-column editorial designed to show how untruthful, unscrupulous and dangerous a character he is."

While it carries us ahead in our story it seems relevant to enlarge upon this point by recording the experiences of the writer.*

If ever there was a second Nathanael, it is Sidney L. Gulick. I have never known a man so completely guileless as he and yet, through this sort of propaganda, he was made the subject of most vicious attack.

In 1915, Dean Shailer Mathews, then president of the Council, and Dr. Gulick went to Japan. One evening shortly after their return, while the Committee of the Council was listening to their report, I was called on the telephone by the editor of a New York daily, with whom I had a somewhat intimate acquaintance. He said that the press had received a release, stating that Dean Mathews and Dr. Gulick had rent the Federal Council in twain by their visit to Japan, the general substance of the story being that the constituent bodies of the Council were opposed to all this friendliness to Japan. I immediately suspected the source of this tale, and was told later that it came from a man who had at one time been proposed for a position in the Council, without result. I informed the editor and the article never appeared.

In 1919, Dr. Gulick, who had, on his personal responsibility, recommended a percentage scheme for the restriction of immigration, appeared at a hearing in Congress to advocate his plan, rep-

* From *Across the Years*.

representing the National Committee for Constructive Immigration Legislation. At that hearing, Senator James D. Phelan of California intimated that Dr. Gulick received funds from the Japanese government. I immediately telegraphed the Committee, went to Washington, and made a complete statement of the amounts received and expended for Dr. Gulick's work. Senator Phelan was courteous enough to say that he accepted Dr. Gulick's denial and my statement. The Committee expressed themselves as entirely satisfied that the charges against Dr. Gulick had vanished into thin air. In fact, one member remarked frankly, "These fellows are trying to mix things up so as to hinder Dr. Gulick's influence in behalf of goodwill with Japan. They don't want any goodwill toward Japan."

Later on in 1920, however, Senator Phelan was again heard from, at a hearing by a sub-committee of the House Committee on Immigration and Naturalization, held on the Pacific coast, the chairman of which was Congressman Albert S. Johnson. Senator Phelan, in the course of his testimony, produced, among others, a copy of a letter written to Dr. Gulick by K. K. Kawakami. The Committee asked the senator how he had gotten possession of these letters, to which question he demurred, but is said to have intimated that they might have been "lifted" from the mail. The letter to Dr. Gulick stated that Mr. Kawakami might be able to secure a few hundred dollars from a Japanese Association, for the work of the National Committee for Constructive Immigration Legislation. This letter Dr. Gulick had brought to me at the time. We both agreed that no fund whatever should be received from Japanese sources, and Dr. Gulick replied to Mr. Kawakami declining the offer.

Senator Phelan presented Mr. Kawakami's stolen letter for the purpose of intimating that Dr. Gulick had accepted the funds. He either suppressed Dr. Gulick's reply, or else did not attempt to learn what his response had been. In a letter to the Committee, Senator Phelan simply stated that Dr. Gulick had acknowledged its receipt, and clearly implied that Dr. Gulick had received the money.

One of the most amazing incidents in this connection was reported to me one Monday morning, by the janitor of our building. On Saturday two men had approached him, one of whom displayed a badge, indicating that he represented the government in Washington. He requested the janitor to let him into Dr. Gulick's office and warned him not to say anything about it to anyone. He was told that the man had no authority to do so. I requested the janitor, in case these men should appear again, to turn them over to the manager of the building. They did come a second time, one of them saw the manager and attempted to get him to open up Dr. Gulick's office. As these men had claimed that they represented the Department of Justice, I took the matter up in Washington and learned from the officials that no such representatives were known to them. Inquiry was then made at the Naval Intelligence Bureau

of the Navy Department, and the commander in charge made an explanation which was absurd. He averred, very laboriously, that these officials had not been looking for Dr. Gulick at all, that they were seeking an absconding paymaster who was reported to be somewhere in the building. This, of course, was an absolute falsehood, either on the part of these officers to their commander, or on the part of that officer himself. Following this I was waited upon by one of these two men, who made all sorts of excuses. He was an agent of the Naval Intelligence Bureau. I dismissed him summarily, telling him that with such representatives as he, the bureau ought to change its name. The matter was then taken up with the Secretary of the Navy, Edwin Denby, from whom I received a letter stating that there was no desire to investigate any officers of the Federal Council. So far as Dr. Gulick was concerned, he said:

"The official files of the Navy Department show that Dr. Gulick is listed as an American citizen who possesses a practical knowledge in interpreting, translating and transliterating the Japanese language, and who would be considered available by the Navy Department, in times of National emergency, for the performance of services of this character. I regret exceedingly that the name of Dr. Gulick was used as a pretext in connection with any investigation and can assure you that it was done without my knowledge or approval. Orders have been issued that under no circumstances is the name of Dr. Gulick or the Federal Council of the Churches of Christ in America to be used in connection with any investigation conducted by the Navy Department. The offender in this case will be disciplined."

In 1918, at the Southern Sociological Congress at Nashville, Congressman Albert S. Johnson and I met on the train to Washington, and our conversation drifted to the immigration problem. Congressman Johnson proceeded to tell me of a gentleman named Gulick, who he said had come to him two or three years before, to discuss the question of Japanese immigration. The congressman evidently did not know about Dr. Gulick's twenty-six years of missionary service to Japan, but apparently had regarded him as a rather harmless crank, with his percentage plan for immigration. Later on, he had found that Dr. Gulick was traveling all over the country and creating a great deal of friendly sentiment for Japan, and he said, "He must have gotten a lot of money from somewhere because evidently what he is doing is very expensive. He did not appear to be a man of means and I wonder where he is getting all his money from." I smiled rather knowingly at the congressman and then said, "It is rather fortunate that you should put that question to me, because I am the man who is furnishing Dr. Gulick with all his money." Mr. Johnson was somewhat startled, whereupon I explained to him Dr. Gulick's relation to the Federal Council. From that time on, Dr. Gulick has commanded a good deal of respect from the congressman.

Arthur J. Brown, chairman of the Commission on Relations with France and Belgium, presented a voluminous report to the Executive Committee. Frank Mason North, James H. Franklin and Charles J. Smith, as well as the general secretary of the Council, had represented the Commission in consultations in France. The latter was directing the construction of a sanitorium in the south of France which had been founded by Paul G. McIntire, a member of the Commission. A committee of which William Sloane Coffin was chairman and Henry Van Dyke vice-chairman, had begun to raise the two million dollars proposed by the general secretary on his return from France in 1918. Bishop William F. Anderson and Henry A. Atkinson had represented the Council in the French Protestant Assembly at Lyons in November. William Sloane Coffin and the general secretary had studied the situation in France and Dr. Arthur J. Brown in Belgium. The total amount of money thus far sent to France and Belgium by the Commission since 1915 had been \$704,000. In addition to this the National Lutheran Council had sent \$72,000; the Methodist Episcopal Church, South, \$125,000; the American Bible Society, \$6,000 worth of Bibles. The American McAll Association had conveyed \$204,000. The Methodist Episcopal Church had supplied considerable amounts, not yet in the form of a report.

Incidentally it may be of interest to record that certain Roman Catholic journals in France directed a violent attack on the Federal Council in response to which the Commission issued a comprehensive and interpretative statement in which it was observed: "The Commission seeks no controversy, enters no debate, regarding other forms of religion in these nations. Their people will choose for themselves the expressions of their religious faith. The Commission and its constituent denominations enter upon their task, not destructively, but frankly, openly and constructively. Religion is not to be determined by national or political boundaries. It is a matter between each individual soul and God. The nation most truly and deeply religious is not the nation in which forms and faith are determined and selected for the people, but in which each soul, in the inviolable solitude of personality, is brought face to face with the divine reality."

The Committee on Negro Churches, whose chairman was Bishop Wilbur P. Thirkield, reported two outstanding accomplishments of the war-time and post-war period. "These consisted in the work of the two field secretaries in the investigation of conditions in the camps and in the organization of the Colored churches of the neighboring communities for more effective service. The other important achievement has been the issuing of two statements of great im-

portance, one containing recommendations concerning the treatment of Colored troops submitted to Assistant Secretary of War Keppel and the more recent statement and recommendations on the racial situation. These two statements, prepared and issued at critical times, when the Negro race was in ferment because of the situation, have exercised a profound influence not only upon the Colored ministry and the four million members of the churches among the Negro people, but also upon the leaders of the Negro race unrelated to the Church."

The General Committee on Army and Navy Chaplains was still urging improved status, for the army chaplains in particular. The Secretary, Gaylord S. White, had visited the Army of Occupation in Germany and reported that "no group of workers for the moral welfare of the army had excelled the chaplains as a group and few, if any, had equalled them in efficiency."

The special Committee on the War and the Religious Outlook had been a widely representative study group, under the secretaryship of Samuel McCrea Cavert, who termed it a "committee on self-examination." Its more ambitious studies were to include the attitude of the men in the army towards religion, the missionary outlook in the light of the war, the relation of the Church to industrial reconstruction, and Christian unity. Brochures had been published on: 1. The War and the Religious Outlook, by Dr. Robert E. Speer; 2. Christian Principles Essential to a New World Order, by President W. H. P. Faunce; 3. The Church's Message to the Nation, by Professor Harry Emerson Fosdick; 4. Christian Principles and Industrial Reconstruction, by Bishop Francis J. McConnell; 5. Christian Aspects of Economic Reconstruction, by Dr. Herbert N. Shenton; 6. The New Home Mission of the Church, by Dr. William P. Shriver; 7. The Church and Religious Education, by President W. D. Mackenzie; 8. The War and the Woman's Point of View, by Miss Rhoda E. McCulloch. Subsequent church history reveals the influence of these studies, particularly in the work of the Federal Council.

The summary of the general secretary calls attention to his omission of the usual report of messages and documents, because they are available, particularly in the monthly organ of the Council. This is the first reference to the establishment of the *Federal Council Bulletin*, begun early in 1918 under the editorship of Charles Stelzle, then in charge of the religious publicity for the Council. The file of this magazine since that time will furnish the reader with a month by month narrative of the work of the Council. Important among the many meetings of the year had been that of the new Editorial Council of the Religious Press.

The General Synod of the Reformed Church in the U. S. had come to the support of the effort of the Council towards more inclusive unity: "We believe that the time has come when through the agency of the Federal Council the Protestant Evangelical forces of the nation shall be brought into such confederative relationship as to manifest the unity of these forces in effective service. We pledge the loyalty and support of the General Synod of the Reformed Church in the United States to this endeavor." The Synod of the Reformed Church in America also "instructed its representatives in the Conference on Organic Unity to express the judgment of the Synod that the most effective unity at the present time is that found in the strengthening and development of the Federal Council." Assemblies of five bodies had been visited by the general secretary, others by Secretaries Goodell, Warburton and Tippy, and by Bishop Thirkield and Charles W. Gilkey. "More recent conferences with representative denominational leaders make it clear that the constituent bodies of the Council are more and more disposed to make the association between our constituent bodies in the Council more sympathetic and effective." In international relations even ecclesiastical limitations had been by-passed when Frank Mason North, at a largely attended dinner, had conveyed the greetings of the Council to Cardinal Mercier of Belgium. The Archbishop of Athens had met members of the Administrative Committee in "an informal and informing conference." The general secretary looks far forward when he reports that: "The whole experience of these relationships with other national church bodies has thus proceeded to the point which indicates clearly a new and important phase of the work of the Council in its representative capacity. It is of interest to record that in several of the nations federal councils of churches have been formed, influenced by and following the general construction of our own Federal Council. Undoubtedly we are moving in the direction of an international federation of these federations." More detail is given on the proposal for an Ecumenical Conference:

There have been several plans for a world conference of the churches. The first was contained in a report of the general secretary to the Quadrennial meeting at St. Louis in 1916 and was approved by that body. Proposals have also been made and one preliminary conference held by action of the Scandinavian churches. On December 14, 1917, a conference from neutral countries was held in Upsala, Sweden, attended by representatives from Denmark, Holland, Norway, Switzerland and Sweden. Meanwhile similar movements were under consideration in Switzerland and in Great Britain. The French Protestant churches made a counter-

proposal for a conference to be held immediately of the Protestant churches of the Allied nations.

The Federal Council through its Administrative Committee, received and considered these various proposals from time to time, but was steadfast in its judgment that no conference of the kind could be held by the churches of the nations which were at war, without violating the very principles of justice and righteousness for which the United States had entered the war. The Council, however, continued its correspondence with the interested brethren in the other nations.

A little later, the Synodical Council of the Evangelical Church of Berne, Switzerland, invited all the Swiss Reformed Churches to sign a letter to be sent to the general secretary of our Federal Council. This letter was to invite the Council to take the initiative in calling a general conference of the evangelical churches of the entire world for the purpose, in the main, of reconciliation among Protestant Christians.

The Federal Council, at the session of its Executive Committee in December last, reviewed all of these proposals and appointed a committee, of which Rev. Frederick Lynch was chairman, to report upon them. The report of that committee, which was adopted, recommended that correspondence be undertaken regarding the World Conference to be held whenever it appeared that it could be brought together successfully. The Council requested its delegation in Europe to consider the question, as opportunity offered, with the representatives of the European churches whom they should meet. The delegation reported against any hasty attempt but expressed the judgment of the European representatives that the American Federal Council should continue its correspondence and conference, looking toward the summoning of the conference as soon as the way should be clear. That evangelical churches the world over are getting ready for a world conference of the nature proposed by the Federal Council there is no doubt whatever.

In a lengthy section on the Interchurch World Movement the general secretary ventures close to words of warning regarding the vast objectives of the movement:

The Movement should have, and it does have so far as the administration of the Council is concerned, the deepest sympathy, the warmest support, the heartiest cooperation and contributions in personnel. That there are dangers in so vast an enterprise there is no doubt, especially in relation to the federative movement. Things that unite also sometimes divide. Great movements tend to be followed by reactions through which their permanent interests are not conserved. Revivals depend for their value largely upon their effect upon existing permanent institutions and movements, and are not to be considered solely in the light of themselves. Things born of

God may come to death at the hands of men, either of men who guide them or of men who oppose or obstruct them. Usually such failures may be charged up to both sets of men. Criticism must be permitted, but it should be sympathetic and constructive. Neither impatience on the one hand, nor unsympathetic conservatism on the other, should be permitted to prevail. It is the hour for statesmanship rather than for diplomacy. The problems thus arising can be met by intimate conference and constant consultation, conducted in a spirit of mutual confidence. Questions which are necessarily incident to sailing upon an uncharted sea must not be permitted to cloud the sky or deflect the compass.

Indeed during 1919 and the year following, the compass was thus the object of constant observation. While we have lost concern for the vicissitudes of the treasurer, he still wants his say. Including \$245,000 sent to France and Belgium and other missionary funds, Mr. Kimball had handled \$562,000. This, however, does not include the expense of the Commission on International Justice and Goodwill, cared for by the Church Peace Union, and the work of the Commission on Temperance had been largely cared for through the United Committee on War Temperance Activities in the Army and Navy. The treasurer magnifies his office by reminding the Executive Committee that still larger amounts of money had been secured by the War Relief Movement, all the returns having been sent directly by the givers to the agencies credentialized by the movement. Lest, however, the Executive Committee should be startled by these figures going into the millions, he calls attention to the fact that the basic expenditure of the Administrative Center had been but \$63,000.

If we have digested the substance of these reports we are ready for this post-war meeting of the Executive Committee on December 10, which is called to order by Albert G. Lawson, chairman of the Administrative Committee, in the absence of the chairman of the Executive Committee, James I. Vance. Dr. Arthur J. Brown was elected chairman *pro tem*, and prayer was offered by Right Rev. Ethelbert Talbot, the one bishop of the Protestant Episcopal Church who had stood by valiantly through all the years when that church had held aloof from membership in the Council. In the interest of variety we will follow the course of this meeting hour by hour, as that will perhaps help to indicate the maze of problems before the Executive Committee. The International Committee of the Young Men's Christian Associations sent word of the adoption by that body of the so-termed "Social Creed of the Churches," of 1908. Next came a look across the sea, as the president of the Council was instructed to appoint a Committee on Relations with Religious

Bodies in Europe and the action of the Administrative Committee looking towards an Ecumenical Conference was approved. Following this, representative visitors from France, Switzerland and Holland were presented.

It had been reported that, as a "state" the Vatican might be included in the League of Nations and some Protestant leaders had been advocating some similar provision for non-Roman bodies. The Executive Committee disposed of both these proposals without discussion: "The Federal Council earnestly protests against the official representation of any religious organization in the League of Nations." This action was followed by another look at the world abroad: "The general secretary introduced the following guests of the Committee: Dr. H. Emil Brunner, of the Swiss Reformed Churches, exchange graduate student in theology; Captain J. W. Gunning, of the Netherlands Reformed Church, Secretary of Missionary Education Movement of Holland and representative of the Dutch Committee of Reference and Counsel; Mlle. Julie Merle d'Aubigné, of the French Protestant Federation, representative of the Commission on Relations with France and Belgium; Monsieur and Madame Henri Bach, of the Lutheran Churches of France and representatives of the French Protestant Federation."

Following the report of the Commission on Relations with the Orient by Dr. Gulick, it was resolved "That we regard with grave apprehensions the fresh outburst of anti-Japanese agitation on the Pacific Coast. We urge Christians living in areas where Japanese reside to cultivate personal relations with them, seeking methods for the solution of local difficulties on the basis of brotherhood and the Golden Rule. We deprecate the injection of a race question into politics, local or national. We regard as particularly obnoxious the proposal to amend the Constitution of the United States so as to exclude from citizenship American-born children either of whose parents is 'an alien ineligible for naturalization.'"

Then something unusual happened when Frederick Lynch presented the report of the Commission on International Justice and Goodwill. It was at once recommitted to the Commission. Evidently the Commission had gone too far on something—it never would have been charged with not going far enough. Anyway, Dr. Lynch came back in a few moments and presented an "amended resolution on the League of Nations" in which it was resolved "That the Executive Committee of the Federal Council reaffirm its faith in the League of Nations and earnestly calls upon the ministers and churches of the nation to exert every possible influence upon the President and Senate of the United States to secure the immediate ratification of the Covenant of the League of Nations, with

such reservations only as are necessary to safeguard the Constitution of the United States and which shall not substantially alter the character of the Covenant and shall not require its submission to the Allies and Germany and shall not in any way hinder the full and equal participation, on the part of the United States, in all the activities of the League."

Upon the adoption of these measures, Dr. Lynch took courage, and with a look of advance triumph presented further resolutions which were adopted: "That the Executive Committee approve the recommendations of the Committee on Ecumenical Conference of the Churches, made up of representatives of the British, Scandinavian, Swiss, French and American church bodies held at Paris, November 17; that the Committee on Ecumenical Conference of the Federal Council proceed to correspond with the various church bodies of Christendom, ascertaining their feeling upon the whole matter of such a conference and, if the responses warrant further procedure, that a committee of the churches of the various nations be convened by the chairman, Dr. Lynch."

That the home field be not overlooked, it was:

Resolved, That the Executive Committee endorses and authorizes its officers to sign and forward to the President and Congress and to the Industrial Peace Conference called by the President, now in session in Washington, and asks other religious and industrial and patriotic bodies all over the land to endorse the proposal originally suggested by leaders of railway brotherhoods which was approved and promulgated by the President and afterward approved by the employers' group in the First Industrial Conference in October last, that *a truce of strikes shall be arranged for six months* with the understanding that the *status quo* shall not be changed to the disadvantage of labor in that period—this truce to be for the purpose of providing a favorable opportunity for national, state and city governments and other forces to bring down the cost of living by suppression of profiteering and otherwise, so increasing all wages in buying power while production is maintained, and of providing opportunity also for friendly conferences of representatives of employers, of labor and of the public, with a view to establishing a more satisfactory relation of capital and labor; provided that in such conferences the right of labor organizations to represent their constituents shall be fully recognized.

In view of later unhappy history, it seems desirable to make permanent record of the adoption of resolutions proposed by a special Committee on Mexico, presented by Charles L. Thompson:

I. That the Federal Council views with the most serious concern the trend of the present situation, and is moved by a sense of its responsibility to the people it represents to make most earnest pro-

test against a course which may be regarded by the Mexican people as distinctly unfriendly.

II. We believe further that to follow up even "trains of wrong" without friendly conference, with efforts made apparently on the presumption of international trouble, rather than on the clear conviction that mutual interest will find a way to the maintenance of peace, will have a disastrous effect on the strivings of nations for a better world, and further, will jeopardize our friendly relations with all the republics of South America, who will read into our conduct only selfish considerations and interests.

III. In view of these and similar considerations, the Federal Council appoints a Committee to seek an interview with the State Department to convey to it the sentiments herein expressed, and to inquire whether it is not possible, by the appointment of a friendly commission to meet for conference with the representatives of the Mexican Government, that misunderstandings between friendly nations may be removed, and that agreements may be reached which will protect the citizens of both republics, and secure the maintenance of international peace, or, if that be found for any reason to be not feasible, then by such other conventions as will allay friction, and make permanent good understanding.

Later a committee was appointed to interview the Department of State on this issue. At a session presided over by James G. Merrill, former president of Fisk University, and following a report of the Committee on Negro Churches, it was decided to standardize this committee as a regular department of the Council.

Reverting again to Europe, the meeting listened to a Jewish business man of international reputation, Edward A. Filene, on "the responsibility of the churches in the reconstruction of Europe." Foreign relations also reappeared in the approval of the appointment of a Committee of One Hundred on the observance of the Mayflower Tercentenary in 1920.

Thus ended the eventful year 1919, during which, while nations of the world were finding their way into a League of Nations, the Christian Churches of America were developing relations with the Churches of other parts of the world. While this was to lead to the consummation of a world fellowship of churches before the advent of World War II, the nations were to pursue a course which led to that war. Elsewhere* the writer has drawn these historic parallels in more specific terms. From 1919 to 1939 while the Congress of the United States sought to evade danger by burying its head in the sand, the church bodies of the United States have been exercising leadership in the development of those world re-

* *Pioneers for Peace Through Religion.*

lations without which in our day and generation, neither church nor nation can long endure.

Inasmuch as the report of the general secretary, like that of the preceding year, includes an attempt to chart the sea and consult the compass, we may perhaps best conclude the narrative of the year 1919 with the repeated conclusions of his survey:

The whole movement for Christian cooperation is in some peril at the present moment from the confusion resulting through the many different and generally unrelated movements in its interest. The denominational consciousness in the constituent bodies of the Federal Council was never so strong as at the present moment and it is rapidly deepening. We thus have these two seemingly contradictory phenomena—intensified denominationalism and increasing unity. The Federal Council occupies what might be termed a mediating position of guidance to the whole movement for unity. Among its chief contributions are those in the interest of stability and practicality.

CHAPTER XIV

AN ECUMENICAL MOVEMENT IS LAUNCHED, 1920

THE writer resumes his task at this point with relief. He can begin to fade out of executive responsibility. He need not henceforth confine himself so considerably to surveys and judgments of his own making. "The Churches Allied for Common Tasks," being the report of the Third Quadrennium, is prepared by Samuel McCrea Cavert. Mr. Cavert had been assistant secretary of the General War-Time Commission since 1918, had served as chaplain in the army in that year and on his return had become secretary of the Committee on the War and the Religious Outlook. He had revealed just the qualities, in both nature and scope, which adapted him to the administration of the Council. Upon the request of the general secretary he was first elected in April, 1920, as associate secretary and not long after as a general secretary.

Samuel McCrea Cavert was born September 9, 1888, at Charlton, New York, graduated Phi Beta Kappa from Union College in 1910, received the degrees of Master of Arts from Columbia University in 1914 and of Bachelor of Divinity from Union Theological Seminary in 1915. He had been secretary of the Student Young Men's Christian Association, 1910-1912, and also an instructor in Greek at Union College. Following his ordination to the Presbyterian ministry in 1915, he became assistant in Systematic Theology at Union Seminary, 1915-1916, and on being appointed Fellow of Union Seminary pursued studies in the Orient in 1916-1917. A keen analyst, whose thinking was that of the plumb-line, a painstaking and efficient administrator, with an admixture of caution and directness and an attractive approach in diplomacy, who maintained a sense of perspective and direction, he began a constantly mounting career. Not long after his election and more particularly after 1921, the senior general secretary (as he will be known henceforth in this volume) began a partial and contented retirement with his probable successor in sight, through a welcome release from a large share of his all-too-many responsibilities. From about this time on, the larger share of administrative responsibility in home affairs was carried by Mr. Cavert. And if reference to him should not be so frequently made as to the senior secretary, that will be because he shared his tasks with the departmental secretaries who present the reports.

Let us now consider the outlook or inlook of a new analyst. After a brief review of the long history of the several interdenominational bodies, Mr. Cavert believes that "there is still found to be in the

Federal Council of the Churches of Christ in America a distinctive characteristic which marks its establishment as a definite stage in the development of Christian cooperation and unity. It represents the first attempt to bring the denominations themselves, *as denominations*, into definite and continuing cooperative relationships. It means a formal union of Protestant Churches, through the appointment by them of official representatives upon a central body, for mutual conference, for coordination of efforts and for united endeavor along lines agreed upon." It is worth while, therefore, to attempt to appraise this movement in the light of what has been revealed by the twelve years in which it has been finding its place in the church life of America. The development of the Council is then traced and as we again face a new era, let us review the past as it is seen by a new secretary who was wise enough to realize the value of the knowledge of history:

The first quadrennium, from 1908 to 1912, was a period when the Council had to find itself and gradually win the confidence of the churches in the possibility of its really becoming a functioning agency of any significance. The second quadrennium recorded distinct advance. In dealing with pressing social problems and international relationships the church as a whole had not only found a voice but an agency for common action. In the third quadrennium far greater progress was manifested. Face to face with the World War, the most momentous testing time that the churches have faced in modern times, the indispensableness of some such cooperative agency as the Federal Council was revealed with unmistakable clearness. The war service, however, represents but a single factor in the record of useful and constantly expanding service on the part of the Council. In promoting united evangelism in communities throughout the country, in educating the churches in responsibility for social service and in maintaining a department of social research in their common interest, in bringing the influence of the churches to bear in securing more Christian international relationships, particularly in relation to the Orient, in uniting the American churches in aid to the devastated churches of France and Belgium, in organizing the moral influence of the churches to support great projects of relief to stricken peoples, in providing points of contact with the churches of other lands, in carrying through such thorough-going studies of present-day religious problems as those made by the Committee on the War and the Religious Outlook, in maintaining at the national capital an office through which needed contacts with any departments of the federal government can easily be secured, in furthering the organization of local federations, more than fifty of which are now established with employed executives, in serving through its Administrative Committee as a clearing house of information for the various interdenominational agencies engaged in the missionary and educational work of the church, in

enlarging the spirit of acquaintance and fellowship among the churches,—in these and other ways the significance of such an organization as the Federal Council in the church life of America has become so clear as to be no longer seriously questioned.

We next have an outlook towards the future in the terms of fundamental principles. The Council "recognizes, first, that with our churches organized, as they now are, in denominational groups, the method of advance in cooperation must be that of *placing responsibility for our cooperative work directly upon the denominations*. In the second place, *our diversity must not mean divisiveness*. In the third place, the Council is organized upon the assumption that the *churches are now ready for cooperation in a great number of challenging common tasks*. In the fourth place, the Council rests upon the principle that the pathway to *the larger unity that we seek lies through the field of action*. Finally, *within the Federal Council there is full freedom for those who are now joined in common tasks to hold varying views as to the ultimate form in which the spirit of Christian unity may express itself*."

Summing up the Quadrennial meeting in Boston, December 1 to 6, in the form of the questions faced, the new secretary finds the four hundred representatives of thirty communions seeking the answers.

How could they press forward together to fulfill more effectively their fundamental responsibility for calling all men to personal discipleship to Jesus Christ? What must be done to make the Christian principles and the Christian spirit prevail more fully in the industrial and the economic realm? How could they be more efficient in Christianizing America for the service of the world? What steps were necessary to make the impact of Christian missions upon the non-Christian world more powerful? How could they bring their united influence to bear on the securing of international brotherhood? What could they do to arouse the conscience of the nation to a generosity adequate to feed starving millions in Central Europe, the Near East and in China? How could they promote fraternity and justice in interracial relations in our land? What was needful in order to make all the resources of Christian education more efficient and to suffuse public education with the Christian ideal? How could the local churches, whether in the rural field or in the great city, be organized for larger service to the needs of the community? These were the stirring problems that were considered by those Christians of diverse names, and in the face of the overwhelming forces of selfishness and evil to which they were opposed, the underlying unity of purpose and ideal pushed differences out of sight. They knew themselves to be one in all the essentials of the Christian faith. The inevitableness of cooperation stood out in stronger light. Denominational isolation was seen to be impossible.

Many questions as to method of cooperation were still to be solved, but united they must be in the service of Christ that His Kingdom might more fully come upon the earth.

In the light of this bird's-eye view of this meeting, we are led first to examine the report of a committee "on Methods of Cooperation," headed by Dr. Robert E. Speer. While the Interchurch World Movement had failed, its experience had lessons to teach the Council. Among these lessons was "that an adequate and satisfactory cooperative movement must be officially representative of the churches ecclesiastically; that it must be related satisfactorily also to the cooperative bodies of the active missionary and educational agencies of the churches which administer the churches' aggressive work; that it must secure the full freedom both of the cooperating denominations and of these cooperative interdenominational bodies at the same time that it furnishes the church as a whole with the instrumentalities for effective cooperative action." The Federal Council "may not have adequately occupied" the field open to it. To the end that it may more fully do so the committee offers explicit recommendations for action which were approved:

The Council approves the statement of the Committee on Methods of Cooperation with regard to the readiness of the Council to adjust its organization, within its constitutional character and responsibility to the churches, in any way that may be necessary to enable it to be of service to the churches or to any of their agencies.

The Committee on the War and the Religious Outlook looks ahead from another point of view in its report by William Adams Brown. The problems before the Christian Church are presented in the light of fundamental principles. The chairman of the Executive Committee, James I. Vance, and the senior general secretary review the Quadrennium 1916-1920 in a report which combines or merges the report of the Executive Committee and the usual survey of the secretary. The Council and its constituent churches are reminded that "The Council has come to a supreme hour of responsibility and opportunity. Not only the churches in America, but especially the Protestant cause in the war-devastated areas of Europe, are vitally interested in maintaining, at the maximum of its efficiency, the Federal Council."

For the first time in any such report attention is called to problems raised by a critical attitude on the part of Catholic and Jewish spokesmen:

The Council is from time to time called upon by practical necessities to express its constructive attitude towards other than Protestant bodies. On more than one occasion it has cooperated with

other organizations in appealing for justice and righteousness for the oppressed peoples of the Hebrew race. In its war relief campaigns no question as to the religious convictions of the recipients of this aid has ever been raised. The constructive attitude of the Council may, perhaps, be indicated by two practical questions which have recently arisen. One was a protest from representatives of the Central Conference of American Rabbis, because of the use of the word "Americanization" when "Christianization" was really meant. A conference of representatives of the Federal Council, the Home Missions Council and the Central Conference of American Rabbis was able to take action conserving the principles and the rights and interests of all concerned. The second had to do with the Catholic Church. Shortly after the beginning of our work of relief for the French Churches, certain Roman Catholics made a bitter attack in the public press against our proposals to help reconstruct the Protestant institutions and forces in France. The Commission on Relations with France and Belgium issued a reply which will bear reading on behalf of the members of the Council, as indicating the manner by which the principles of our own religious institutions are guarded while, at the same time, our attitude is kept wholly affirmative and constructive.

A report on the constituent bodies showed that the Mennonite General Conference had withdrawn, the Christian Reformed Church in North America and the Churches of God in North America had been admitted to membership, the Lutheran General Synod, by its merger in the United Lutheran Church, had automatically withdrawn and the Welsh Presbyterian Church had been merged with the Presbyterian Church in the U. S. A. The Administrative Committee had sent a comprehensive message to all the constituent bodies interpreting the entire scope of the relations and activities of the Council. Seeking explicit authorization, the Committee had made the following suggestions: "Since these interests are not only nation-wide but of world-wide significance, we invite your special interest in the proposed Ecumenical Conference. In appointing the preliminary Committee on the Conference, authorization was asked of such appointing bodies as were available. We now ask that our constituent bodies definitely appoint either the present members or others, in order that, after the proposed preliminary conference at Geneva, that committee may be in position to report back the findings to our constituent bodies for approval."

Among the many touches on foreign relations it is reported that "in addition to the delegates appointed by the American Mayflower Council, special representatives to the exercises in Holland and England were appointed directly by the Administrative Committee of the Council, the Pilgrim Memorial address at the John Robin-

son Church in Leyden was given by the senior general secretary, and similar addresses made by Rev. Charles L. Thompson at the Church at Amsterdam and Rev. Nehemiah Boynton at the Church in Delfshaven."

Of most significance had been the report of the Committee on Ecumenical Conference on October 23, 1920. Inasmuch as this report records the more definite and specific procedure which ultimately led to the contemporary Ecumenical Movement, it calls for incorporation in this narrative. The call for the preparatory conference by the senior general secretary was as follows:

I take pleasure in enclosing herewith the actions of the Federal Council's Committee at its meeting on March 2.

These actions were taken in response to the request of a preliminary conference held in Paris, November 17, 1919, at which there were present representatives of the British, French, Scandinavian, Swiss and American Churches.

The Paris Conference was called by a committee consisting of Archbishop Soderblom of Sweden, Dean Herold of Switzerland and the general secretary of the Federal Council. The Conference requested Rev. Frederick Lynch, chairman of the Committee on Ecumenical Conference of the Federal Council, to bring about the procedure which is recorded in the enclosed minutes.

It is, we believe, understood that the proposed conference at Geneva shall be of a preliminary nature and shall consider the question involved without any predetermined measures.

Therefore, it is understood that the representatives attending it may be selected formally or informally as the bodies sending them may choose.

It is the sense of the Federal Council Committee that these delegates should be selected to represent the Protestant evangelical churches as a group in each country. This would mean that, in those nations where federations of churches exist, they be selected by those federations. In the other countries, it is suggested that a joint committee or conference be arranged or joint action provided for, by which the delegates could jointly represent the Protestant evangelical churches in that nation.

You are cordially invited to send immediate acknowledgment of this communication and to obtain the appointment of a similar joint committee representing the churches of your country and the provision for the securing of as many delegates as that committee may desire, to attend the proposed conference at Geneva.

On behalf of the Federal Council of the Churches of Christ in America, wishing you grace, mercy and peace.

Faithfully yours,
(Signed) CHARLES S. MACFARLAND,
General Secretary.

In their review on behalf of the Executive Committee, James I. Vance and the general secretary report in part as follows, on the plans for a World Conference:

At a meeting of the World Alliance in Holland in October, 1919, a group of representatives of the churches of various nations met and requested Right Rev. Nathan Soderblom, Archbishop of Upsala, Dean O. Herold of the Conference of Swiss Churches, and Dr. Macfarland of the Federal Council to call a conference to consider the whole question. This conference met at Paris, November 17, 1919, and as the result of its action, Dr. Lynch submitted the following resolution to the Executive Committee last December:

"Resolved, That the Executive Committee approve the request of the Committee on World Conference of the Churches, made up of representatives of the British, Scandinavian, Swiss, French and American church bodies which met at Paris, November 17; that the Committee on World Conference of the Federal Council proceed to correspond with the various church bodies of Christendom ascertaining their feeling upon the whole matter of such a conference and, if the responses warrant further procedure, that a committee of the churches of the various nations be convened by the chairman, Dr. Lynch, it being understood that the Committee on World Conference shall submit its proceedings for approval to the Administrative Committee."

The Administrative Committee appointed a Committee on World Conference which met March 2, 1920, its actions being as follows:

"After full discussion, it was

"Voted, That this Committee on World Conference expresses the preference that the ultimate conference should be inclusive of all Christian bodies of all countries, if this be possible.

"It was voted, To recommend to the federated bodies of churches and similar joint committees or other joint bodies of the churches in the various nations that a conference of their representatives be held in Geneva, August 10-11, 1920, the purpose of this conference being to confer upon the calling of a world conference of church bodies to consider the urgent practical tasks of Christian life and service and the possibilities of world-wide cooperation in testimony and action.

"It was voted, That the constituent bodies of the Federal Council be requested to officially authorize the members of the Federal Council Committee on World Conference to represent them in that capacity."

These proposals were reported to the constituent bodies of the Council and were either specifically approved or included in the approval of the general report by all of our constituent bodies. In some cases specific nominations were made of available representatives of these bodies. The preliminary meeting to consider a world

conference, held at Geneva, August, 1920, consisted of about one hundred delegates representing the evangelical churches of fifteen nations. The Federal Council was represented by thirty-four delegates. The actions of the Conference may be summarized as follows:

"That there be called two or three years hence or at such time as the Committee of Arrangements may decide, a Conference of the Churches. That the name of the conference should be provisionally 'Universal Conference of the Church of Christ on Life and Work.'"

The chairman of the Committee of Arrangements was Archbishop Soderblom and the secretaries were the general secretary of the Federal Council and Dr. Lynch.*

This report of the chairman of the Executive Committee and the general secretary expresses the judgment that "the Federal Council has come to its supreme hour."

While there were echoes of the hostilities of war at the Geneva meeting which precluded the immediate appointment of French and German members on the Committee of Arrangements for the Universal Conference, these were overcome by what Nathan Soderblom has called the "spiritual influence" of the gathering. The Geneva Conference of 1920 definitely started the trail for a World Council of Churches.†

The Federal Council, through its Committee on Ecumenical Conference, had thus completed the task assigned to it in 1919. The general secretary of the Council thereupon called a meeting of the American Section appointed at Geneva. The Church Peace Union meanwhile had offered to meet the expense and supply the administrative facilities for the proposed Universal Conference. Arthur J. Brown was elected chairman and Henry A. Atkinson secretary of the American Section which, with the continued cooperation of the Federal Council, proceeded, with the sections from other parts of the world, to prepare for the historic conference at Stockholm in 1925. At a subsequent meeting of the several sections, Dr. Atkinson was elected as secretary of the Conference, of which we shall hear more in our continuing story.

In reviewing the commission reports we may, for the most part, confine ourselves to the year 1920. James M. Speers, a layman, had become chairman of the Commission on Evangelism. The secretary, Charles L. Goodell, had covered more than half the nation in an itinerary which included nine theological seminaries, and meetings on pastoral evangelism in twenty-nine cities and summer

* For the complete story, see *Pioneers for Peace Through Religion and Steps Toward the World Council*.

† The records of the Geneva Conference, in printed form, reveal some of the obstacles which had to be faced.

schools from New Hampshire to Texas and from Michigan to Mississippi. Perhaps of most importance had been the cooperative consultation on the part of the secretaries for Evangelism of fourteen denominations and the adoption of a program of simultaneous Evangelism.

The Commission on the Church and Social Service, through Shelby M. Harrison, vice-chairman, reports that "the executive secretary is now a member of the Executive Committee, and chairman of the smaller Study Committee, of the National Conference on Community Organizations, which was assembled at the call of Hon. Franklin K. Lane in Washington. He was asked to take direction of a cooperative survey of community organization in the United States."

"The Commission has begun an important new effort in the field of industrial relations, which will seek to bring to bear the influence of the churches to induce employers and employees to work out cooperative relations instead of the present industrial warfare, and also to interpret the teachings and spirit of Christ to industry. A National Advisory Council is being organized, consisting of men experienced in industrial management, representatives of labor from the same industries and ministers and church officials." Relations with labor had long been friendly: now a more definite approach to management is pursued. A conference of leaders in industry had approved the following principles:

Industrial organization of the future, and especially relations between employers and employees must take larger account of human relationships, and must be based upon righteousness, goodwill and cooperative effort which are the expressions of the religious spirit.

The following principles, which are fundamental in the teachings of Jesus, as also in the teachings of the Old Testament, are statements of moral and spiritual laws which underlie society and are as absolute in their authority and operation as the laws of the physical sciences. They constitute a spiritual platform upon which the industry of the future must be built if it is to be stable and prosperous.

a. The human race, and especially the people of a nation, constitute a great family under the divine fatherhood of God. In the brotherhood of that family the individual life is sacred. The welfare of individuals and families must therefore have first consideration by industrial management.

b. The primary purposes of the industry of the future must be to secure more abundant life for all, but especially for the masses of the people. This must mean first of all higher standards of life and greater opportunity through increased economic resources, reasonable hours of labor and broader participation by labor in the control of industry, especially where it affects the welfare of the workers.

c. Sound industrial organization must be based upon righteousness—upon honesty and fair dealing—honest work, honest goods, honest financing, honest merchandising, honest prices to consumers. The law of righteousness requires that employers, employees and the public shall seek first what is right instead of what is for personal advantage, or what is dictated by suspicions and hatred.

d. The Christian principle of love or brotherhood expresses itself industrially in concern for human life, in a spirit of goodwill, and in cooperative relationships between employers and employees. Carried to its full meaning it will result in a real partnership between them in energetic production, ownership and participation in management and profits.

e. The principle of service, which is central in the teaching of Jesus, requires application to every phase of industry, from capitalists, stockholders, bankers and directors, through managers, superintendents and foremen to skilled and unskilled labor; but especially to all who hold responsible positions involving control of capital or control over men. It should determine wages, above that minimum which is necessary to wholesome living below which wages should never fall, the relation of industry to the consuming public, and wholesale and retail prices. As a motive for industry, service must be made controlling over the motive of profits.

The Commission on the Church and Country Life had, beginning in January, 1919, merged with the Home Missions Council and the Interchurch World Movement, with a joint secretary in the person of Edmund deS. Brunner. The Town and Country Survey by the Interchurch World Movement had covered the entire nation, every State being organized under a trained man. When suspended in June, 1920, 2,569 counties had been organized and more than 600 completed, through the help of 8,600 people. "With the practical suspension of the Interchurch World Movement on June 28, 1920, there seemed danger that the material gathered might not be conserved. The Commission on the Church and Country Life, with its small funds, yet had sufficient to hold a small nucleus of the trained staff together until the Home Missions Council could act. This body on July 10 generously stepped forward and offered to carry the Home Survey, including the rural unit, for a limited time, and without prejudicing the future decision of the Reorganization Committee of the Interchurch World Movement. This was done through five months awaiting the action of the Interchurch World Movement."

Bishop Wilbur P. Thirkield, chairman of the Committee on Negro Churches, presents a review and survey of Interracial relations.

Attention is called to studies made by Dr. George E. Haynes, of whom we shall hear more. "These surveys bring us face to face with the fact that, like other migrants, multitudes of Negroes, under new and strange relations, are turning aside from the Church. It is of first importance that trained and consecrated Christian leadership be provided and that the ministry and people of our white churches unite with them in generous cooperation to the end that these people, to whom the Church in the South has been the center of social and religious life, be held to the Church."

William I. Haven, chairman, and Sidney L. Gulick, secretary, of the Commission on Relations with the Orient, presented a general survey of America's relations with the Far East from 1916-1920. We are especially concerned about relations with Japan on which we have these prophetic words: "Each period of anti-Japanese agitation and legislation in America has naturally called forth a corresponding anti-American reaction in Japan, the intensity there closely responding to the intensity here. From 1907 until 1917 in both countries there is reason to believe that German propaganda was at work, taking advantage of every opportunity to alienate us, in spite of the remarkable friendship that had existed for half a century. Germany's world ambitions would have been much furthered if America and Japan could have been brought into armed collision. The famous 'Yellow Peril' cartoon by Emperor William, together with numberless articles in the daily press and monthly magazines steadily for many years, cultivated the opinion that war between America and Japan is inevitable. This is now a 'fixed idea' held by not a few."

Both Japanese and American naval expansion programs are deplored by the Commission, which has a different policy to recommend:

1. The Asiatic question is one for national solution. Local legislation in California will be futile. It will but aggravate the problem.
2. The Gentlemen's Agreement has served its day and should now be superseded by laws determined by Congress and administered by American officials.
3. The regulation of immigration from every country should be handled on the same general principles. This alone will avoid humiliating race discrimination.
4. The amount of immigration which America can wisely admit from any given people should not exceed the number of that people that we can assimilate, Americanize and steadily employ. This amount should be continuously adjusted in view of carefully ascertained facts, to the changing economic conditions of the country.

5. The standards for naturalization should be raised and the privilege of citizenship should then be open to everyone lawfully in America who duly qualifies.

6. All special laws dealing with the Chinese should be repealed. Chinese in America should be under the same laws that are applied to others, and should receive, as our treaties promise, "most favored nation" treatment.*

We pass now to Europe, and study the report of the new Commission on Relations with Religious Bodies in Europe, by the chairman, Nehemiah Boynton. The service of the Commission had been carried on by committees on Physical Relief in Europe and the Near East, on Relief of Churches in Europe, and on Fraternal Relations.

In February, 1920, the Commission took action on the following matters: "In response to a request from Mr. Herbert Hoover provision was made to support the proposal for government relief to European countries. The situation in Hungary and Transylvania was considered and it was voted to secure and send at once to Hungary the sum of \$25,000 needed for the payment of the salaries of pastors of Protestant churches in that country. At a meeting of the Commission on March 31 reports were received from recent visitors to Hungary and Transylvania. The secretary was instructed to unite with the Serbian Child Welfare Association of America in an invitation to the Bishop of the Serbian Church to visit this country in order to help in securing relief for Serbia. It was decided to appoint friendly visitors to the churches of Europe, to be made up of denominational representatives, to be nominated by the Committee on Fraternal Relations and appointed by the Administrative Committee of the Federal Council. Arrangements were made whereby the friendly visitors in Europe should cooperate with the Red Cross in bringing back a picture of the situation in Europe and the framing up of a statement that might be used to influence Congress to relieve the situation and to arouse the American people."

"More than fifty religious leaders served as friendly visitors to European churches. Large public meetings were arranged in such centers as London, Paris, Brussels, Torre Pellice, Geneva and Zurich, at which addresses were given by the visitors. By special request the general secretary of the Federal Council gave at several of the meetings an address on 'The American Nation and International Responsibility,' which was widely published in the European press.

* Let us pause for a moment and contemplate how such a course would have altered subsequent history.

This message and the addresses by other friendly visitors elicited numerous expressions of sympathy and appreciation on the part, not only of church leaders, but of representative men in secular life." "Reports from these visitors have been received by the Commission and after consideration of the great need for physical relief in Europe, Rev. Arthur J. Brown, Rev. Nehemiah Boynton and Rev. Lauritz Larsen were appointed to represent the Federal Council and the Commission on the European Relief Council, which, under the chairmanship of Mr. Herbert Hoover, is uniting the various relief organizations for an immediate relief campaign, for which an appeal has been issued to the churches. Following this it is proposed to take up the question of the relief of European church bodies."

From Europe had come forty-three messengers,—from Belgium, France, Greece, Great Britain, Holland, Hungary, Italy and Switzerland. While at the moment as we read this report we may wonder just what its practical value was, we may look ahead to remind the reader that this interchange soon led to an organized church relief movement of large proportions.

Of similar nature is the record of the Commission on Relations with France and Belgium, presented by the chairman, Arthur J. Brown. In the early part of 1920, William Sloané Coffin, chairman of the Committee on Plans and Budget, had visited France. On his return a budget of \$500,000 for 1920 had been approved, to include rebuilding of eight of the larger churches, provision for Christian service in the devastated area, support of Foreign Mission work, temporary aid to destitute families, a Protestant headquarters building and an intellectual center in Paris. From 1915 to 1920 the Commission had sent over \$900,000, mainly to France, and constituent bodies of the Commission had conveyed nearly \$1,600,000.

Returning to domestic affairs, the Commission on Interchurch Federations reports that forty-three local, six state and two county federations had well established headquarters, with executive staffs. The chairman, Fred B. Smith, and the secretary, Roy B. Guild, now have the cooperation of the Association of Federation Executive Secretaries in the organization and guidance of this service.

Thus, as we gather in Ford Hall, Boston, on December 1, 1920, we face the post-war future with an impressive body of literature in our hands, in the presence of nearly five hundred representatives of church cooperation, including official representatives of twenty-eight denominations and semi-official members of ten interdenominational or undenominational bodies. The United Lutheran Church, the Student Volunteer Movement and the Missionary Education

Movement have sent "friendly visitors." Following a welcome by E. Tallmadge Root, secretary of the Massachusetts Federation of Churches, President Frank Mason North read the following message:

THE WHITE HOUSE
WASHINGTON

18 November, 1920.

MY DEAR DOCTOR MACFARLAND:

I wish most unaffectedly that there was some likelihood of my being able to attend the Quadrennial Meeting of the Federal Council of the Churches of Christ in America, which is being planned to be held in Ford Hall, Boston, in December, and I am sure you will understand that it will not be. I hope that you will convey to the meeting in my name the most cordial greeting and an expression of the most confident hope that the work of the Council will result in the best things for the churches, for the nation and for the world.

Cordially and sincerely yours,

(Signed) WOODROW WILSON.

A letter from President Gruner of the French Protestant Federation was followed by a message from the Federal Council of the Evangelical Free Churches of England presented by Rev. R. C. Gillie. Let us get the international consciousness of this first session from the following minutes: "A message from the Netherland Pilgrim Fathers Commission at Leyden was presented by Dr. A. J. Barnouw. A message was received from Rev. E. A. Borrowghs, Canon of Peterboro Cathedral and Chaplain to His Majesty the King. A message from the Algemeene Synode der Nederlandsche Hervormde Kerk, signed by G. J. Weyland, President, and L. W. Bakhuizen van den Brünk, Secretary, was read by Rev. Nehemiah Boynton. John Pelényi, representative from the Churches of Hungary, sent a message expressing gratitude for the service of the friendly visitors to Hungary. Rev. Henry C. Sartorio, representing the Waldensian Churches of Italy, read a message of greeting. President Tasuku Harada, the official representative of the churches of Japan, being unable to be present, was represented by Rev. Motoi Kurihara, who read a message from the Federation of the Christian Churches in Japan. Professor Moises Saenz of Mexico brought a message from the Committee on Cooperation in Mexico, summarizing its achievements. Bishop John L. Nuelsen of Zurich presented a message from the Evangelical Church Council of Switzerland, signed by D. Hadorn, president, and Adolf Keller, secretary, urging cooperation between the churches of Switzerland and America. A message from the Lutheran churches of Denmark, over the

signature of N. Ostensfeld, was read by Dr. Nehemiah Boynton. Cablegrams from the British World Alliance and the Mayflower Meeting in Paris were also received. Rev. Y. Y. Tsu, officially appointed to represent the Continuation Committee of the Christian Movement in China, was prevented from being present, but his written message was presented. Messages were also received from the National Council of Evangelical Free Churches of England, signed by F. B. Meyer, president, J. S. Lidgett, honorary secretary, and Thomas Nightingale, general secretary; the General Assembly of the United Free Church of Scotland, signed by A. H. Martin, moderator, and R. R. Simpson, clerk; the Church of Scotland, signed by Thomas Markie, moderator; the Comité Belge d'Union Protestant, signed by Henri Anet, A. Gautier, A. Rey, and P. Rochedieu; from Archbishop Soderblom of Upsala, Sweden; and the Interchurch Advisory Council of Canada, commending Rev. Robert Laird as a friendly visitor."

Following the enthusiastic election of Robert E. Speer as president, came the customary re-election of Rivington D. Lord as recording secretary and Alfred R. Kimball as treasurer. In the evening Mayor Andrew J. Peters of Boston extended a welcome to the city. Later in this session we are again led abroad as the president presented to the Council Pastor André Monod, representing the French Protestant Federation. "A cablegram was received from Tanberg, Bishop; Gleditsch, Dean—Churches of Norway. A communication was presented in regard to the reported oppression by the Polish Government of the Evangelical Churches in former German territory." We have a new and welcome touch in the message from Robert Laird of the Interchurch Council of Canada. John Pelényi next appeared, representing the Protestant Churches of Hungary.

On the evening of December 3, time is taken out for a public meeting under the auspices of the Massachusetts and Boston Federations of Churches, the Federal Council's Commission on International Justice and Goodwill and the American Mayflower Council, Right Rev. Thomas Gailor and Rev. Alexander Mann conducting the service. "Addresses were delivered by Rev. R. C. Gillie, president-elect of the National Free Church Council of England, and by John R. Mott, general secretary of the International Committee of the Young Men's Christian Associations. The president introduced the foreign delegates to the American Mayflower Council and to the Federal Council, as follows: Hon. Reddington Fiske, representing the Belgian Government, delegate to the American Mayflower Council; Rev. Robert Laird, of the Interchurch Advisory Council of Canada, delegated as a friendly visitor to the Federal

Council; Y. Y. Tsu, representing the Continuation Committee of China, delegate to the Federal Council; Pastor André Monod and General Robert Georges Nivelles, representing the French Government and the French Protestant Federation, delegates to the American Mayflower Council, and representing the French Protestant Federation, delegates to the Federal Council; Colonel Paul Azan, representative of the French Government, to the American Mayflower Council; Rev. R. C. Gillie and Rev. Alexander Ramsay, representing the Free Church Council of Great Britain and the English Mayflower Council of Great Britain, delegates to the American Mayflower Council and to the Federal Council; Rev. E. A. Burroughs, Canon of Peterboro Cathedral, and E. Harold Spender, representing the English Mayflower Council, delegates to the American Mayflower Council; Dr. Adrian J. Barnouw, representing the Netherland Pilgrim Fathers' Commission, delegate to the American Mayflower Council and to the Federal Council; John Pelényi, representing the Protestant Churches of Hungary, delegate to the American Mayflower Council and to the Federal Council; Rev. Henry C. Sartorio, representing the Waldensian Churches of Italy, delegate to the American Mayflower Council and to the Federal Council; Professor Moises Saenz, representing the Committee on Cooperation in Mexico, delegate to the American Mayflower Council and to the Federal Council; Bishop John L. Nuelsen, representing the Evangelical Church Council of Switzerland, delegate to the American Mayflower Council and to the Federal Council."

The following telegram was received from the Chinese Consul in New York City:

Sincerely regret that owing to serious indisposition I am unable to attend public meeting this evening, but am with you in spirit. May I not, as representative of the Chinese government, convey to the meeting its goodwill toward Christian Missions and activities in China and its appreciation of what the churches in America have been doing for relieving famine sufferers in North China.

(Signed) I. C. SUEZ, *Chinese Consul.*

An address was made by General Robert Georges Nivelles in behalf of the representatives from other lands. "General Nivelles, in behalf of the French Government, conferred the following expressions of gratitude with customary ceremonies, for service to France rendered by the recipients and by the organizations represented by them: Rev. Henry A. Atkinson, secretary of the Federal Council Commission on International Justice and Goodwill—Officer of Public Instruction; Rev. Frank Mason North, president of the Federal Council—Officer of Public Instruction; Rev. Henry Churchill King,

chairman of the American Mayflower Council, and James H. Franklin—Chevalier of the Legion of Honor; Rev. Charles S. Macfarland, general secretary and Commissioner to France of the Federal Council—promoted from Chevalier to Officer of the Legion of Honor.”

At the session the next morning problems of administration were once more determined. This was followed by a report on world relations: “We approve the convening of a World Conference on Life and Work, as reported by the Administrative Committee, plans for which were in part perfected by a preliminary conference held in Geneva, Switzerland, last summer, and authorize the Administrative Committee, in consultation with the constituent bodies and with federations and similar bodies in other lands, to further the proposed conference at such time and place as may seem suitable and convenient, and to render assistance in arranging for details connected therewith.” In the same general interest, the president introduced Herbert Hoover, who addressed the Council on the “American Churches and European Relief.” The response to Mr. Hoover’s appeal was the approval of the action of the Commission on Relations with Religious Bodies in Europe in its appeal “in behalf of the distressed peoples of Europe.” This was followed by addresses by André Monod on conditions in France, by F. W. Bible, secretary of the Foreign Missions Conference, on the situation in China, and by James L. Barton on the Near East.

On Sunday problems of the social order were considered at a public meeting held under the auspices of the Massachusetts and Boston Federations of Churches, President L. G. Murlin of Boston University presiding. Rev. Worth M. Tippy spoke on “The Industrial Program of the Commission on the Church and Social Service”; Bishop Francis J. McConnell on “The Religious Significance of Collective Bargaining”; and Professor Felix Frankfurter of Harvard University on “Some Practical Experimentation in Industrial Affairs.”

The next morning the session opened with another look across the sea when Johannes van Leeuwen, of Holland, representing the Commission of the Netherland Pilgrim Fathers, was invited to a seat in the Council. In reference to recommendations in the report of the Commission on Relations with the Orient, the Council placed itself on record in another comprehensive resolution:

a. The regulation of immigration from every country should be handled on the same general principles. This alone will avoid humiliating race discrimination.

b. The amount of immigration which America can wisely admit from any given people should not exceed the number that we can assimilate, Americanize and steadily employ. This amount should

be continuously adjusted to the changing economic conditions of the country as based on carefully ascertained facts.

c. The standards for naturalization should be raised and the privilege of citizenship should then be open to everyone lawfully in America who duly qualifies.

d. Immigration laws and treaties with other nations should be made to conform.

The first session on December 6 received a cable message from the Waldensian churches of Italy and in the evening foreign relations continued in addresses by Henry Van Dyke, former Minister to the Netherlands, and Alexander Ramsey of England, following which it was resolved: "That the executive officers of the Federal Council be instructed to send a letter to our sister churches in Europe, including both allied and enemy lands, conveying our heartfelt greetings and praying God's richest blessing on their work."

The "constructive program for just interracial relations," proposed by the Committee on Negro Churches, was approved and in a similar interest was the following action shortly before the Council adjourned:

Be it resolved, That the Federal Council of the Churches of Christ in America, impressed by the need at this period of our national existence for unity and brotherhood, deploras all such cruel and unwarranted attacks upon our Jewish brethren, and in a spirit of goodwill extends to them an expression of confidence in their patriotism and their good citizenship, and earnestly admonishes the people to express disapproval of all actions which are conducive to intolerance or tend to the destruction of our national unity through arousing racial divisions in our body politic.

To complete the record for 1920, we attend the meeting of the Executive Committee on January 21, 1921, held at the national headquarters of the Young Women's Christian Association in New York. Inasmuch as the Interchurch World Movement passes out of the picture, it should be recorded that, during 1920 the movement had been in progress of liquidation. At this meeting the new president of the Council, Robert E. Speer, reported on a conference which had been held with other interdenominational agencies resulting in proposals "for the continuance of some of the partially completed tasks of the Interchurch World Movement."

Following the election of Bishop Walter R. Lambuth of the Methodist Episcopal Church, South, as the chairman of the Executive Committee, provision was made for three general secretaries, to include the senior general secretary and Mr. Cavert. The business relating to the Quadrennium 1916-1920 closed with the receipt of a message from the "Infant Church of Arabia" and the appointment

of a committee to cooperate in the relief of famine in China. If the writer were to attempt a characterization of the more significant trends of this third quadrennium, it would follow two main themes, integration and expansion; first, the closer coordination of the various elements in the constituency of the Council, and, second, the enlarging of its influence in the gradually developing Ecumenical Movement. These judgments will be verified as we continue during the year 1921.

CHAPTER XV

HOSTILE FORCES APPEAR, 1921

THE year 1921 sees the gradual fulfillment of the measures partially provided for in the earlier post-war years. The Secretarial Council allocated the responsibilities of the two general secretaries, those on foreign relations being reassigned to the senior secretary. An office in Chicago was established under the voluntary administration of one of the charter members of the Council, Herbert L. Willett. At the meeting of the Administrative Committee in February a visitor was introduced from still another Eastern Orthodox country, Bishop Nicholai of Serbia, for whom an extended itinerary was arranged. The committee anticipated by several years the action of governments when it was voted that "the Federal Council hereby petitions the President and Congress of the United States to take immediate measures looking towards general disarmament by all the nations; instructs its Committee at Washington, D. C., to present this petition to the President and Congress and invites its constituent, affiliated and cooperating bodies to take similar action."

On March 11, in connection with a report on European Relief, a letter was read from Herbert Hoover, who said: "I should like to express the appreciation I feel for the fine work carried on under the direction of the Federal Council of Churches in the relief of the children of Central and Eastern Europe." Secretary Guild reported the organization of a Committee on Religious Work in the Canal Zone which was seeking \$133,000 for the building of churches.

Secretary Cavert, in April, informed the committee of the organization of the newly constituted Commission on Negro Churches and Race Relations of which a layman, John J. Eagan of Atlanta, had accepted the chairmanship. As an evident aftermath of the Interchurch World Movement a conference of the denominational forward movements had been held, largely for the purpose of saving what was left of that movement. On May 13, courtesies were extended to more foreign visitors,—Karl Beth of the Theological Faculty in Vienna, Henri Guex of the McAll Mission of France, and V. Alberto Costabel of the Waldensian churches. An ominous note appeared when Dr. Gulick reported for the Commission on Relations with the Orient that, in view of the growing irritation between America and Japan, the Commission had held conferences which led to the formation of a "National Committee on American-Japanese Relations," under the chairmanship of Dr. Jacob Gould Schurman. Twenty-eight representative churchmen were appointed

as friendly visitors to Europe, and on June 10, eleven more such appointments were made. These visitors were to be the bearers of messages to the European churches and to bring back reports on both general and church conditions. At the June meeting, J. R. Fleming and J. H. Rushbrooke of Great Britain were received. Other touches on foreign relations included approval of the action of the Commission on Relations with Religious Bodies in Europe in appointing a committee to prepare a statement of the position of the Federal Council on the rights of religious minorities and on Protestant cooperation, to be transmitted to the Protestant Bodies in Poland and Roumania. The scope of these relations was enlarged as Fred B. Smith, chairman of the Commission on Councils of Churches, was appointed as a messenger to the churches on a trip around the world. A Committee on Haiti reported progress on a study of conditions in that country, following which five friendly visitors to the Far East were named, and President North of the Council was given a message to be carried to India and Persia.

It was in a hopeful mood that, on September 9, John H. Finley, chairman of the Commission on International Justice and Goodwill, secured sanction of a proposal that Sunday, November 6, be observed by the churches as widely as possible throughout the country as a special day of prayer, self-examination and supplication for the guidance and blessing of God in the International Conference on Limitation of Armament. Provision was made to support Herbert Hoover and the American Relief Administration in behalf of the famine-stricken people of India.

Thus we find, throughout 1921, the constant concern of the Council for world affairs. Again on September 9, recommendations of the new Secretarial Council were approved:

1. That the Committee approve the appointment of Bishop James Cannon, Jr., Rev. Nehemiah Boynton and Rev. Henry A. Atkinson to represent the Federal Council at the German Evangelical Church Congress at Stuttgart.

2. That the Administrative Committee desires to make record of the friendly visitation of Rev. F. B. Meyer, ex-president of the National Council of the Evangelical Free Churches of England; Professor August Lang of Halle, representing the Reformed Church of Germany; Professor Alexis de Boer, Chief Curator of the Reformed Church of Hungary; Bishop E. Balogh, of the Reformed Church of Czecho-slovakia; Professor A. Eeckhof, from the churches of the Netherlands; Pastor Adolf Keller, Secretary of the Evangelical Church Council of Switzerland; Rev. Francois Busé, Secretary of the United Reformed Church of Belgium; and Monsieur Daniel Couve, Associate Director of the Society of Missions of France.

On October 14, the new Committee on Mercy and Relief makes its appearance to report cooperation with Herbert Hoover on Indian famine relief. This was followed by the introduction of Pastor Daniel Couve of France, Pastor Adolf Keller of Switzerland, and Pastor C. A. Tron, Vice-Moderator of the Waldensian Churches of Italy. Dr. Gulick presented Rev. Hiromichi Kozaki of Tokyo, sent by the Church Federation of Japan as an observer of the Conference on Limitation of Armament, and Rev. Y. Y. Tsu, formerly professor in St. John's College, Shanghai, and now connected with the Committee on Friendly Relations with Foreign Students. "Dr. Kozaki and Mr. Tsu addressed the Committee concerning their interest in reduction of armaments and their hope in what the United States could do in the cause of more Christian international relations." A letter from the Hague followed, in which Judge André Weiss of the new World Court requested the prayers of the Council for the Court.

The Committee made a direct approach to affairs of State in November. The officers of the Washington Committee were to have observers attend the sessions of the Conference on Limitation of Armament to keep the Administrative Committee and the officers informed of any matters that may require the Council's consideration. The senior general secretary was authorized to reside temporarily in Washington. The Commission on International Justice and Goodwill was also instructed to prepare a suitable statement expressing the interest of the churches in the Conference, and in conjunction with the Washington Committee to arrange for its presentation to the Conference itself. At this joint Dr. Gulick appropriately introduced Madame Kaji Yajima, who presented a message addressed to President Harding urging peace and signed by 10,500 Japanese women. By a rising vote the committee received the message and stated it would "convey it to the women of our churches."

Lest it appear that domestic concerns were being neglected, Dr. Tippy reported for the Commission on the Church and Social Service that a conference was to be held on Christian Principles in Industry, with Mr. Seebohm Rowntree of England the guest of honor. The themes were to be "What are the Christian principles to be applied to industry, and what is their practical meaning?" "How can the wages of lower paid workers be raised to permanently higher level relative to cost of living?" and "What preparation can be made for the next period of unemployment?" A long interpretative document was presented from the new United Lutheran Church in America proposing that that body be given relations with

the Council of a "consultative" character, to which cordial acceptance was given.

Before taking our places with the Executive Committee in the First Congregational Church in Chicago December 14, 1921, we review the report of the general secretaries. The secretaries of the Council or other representatives had participated in forty-five conferences on various phases of cooperative service. Once again they included the consideration of foreign relations, on the politico-religious problems in Korea and Japan, on the question of religious minorities with Viscount James Bryce of England, and on Japanese relations with Baron Shibusawa of Japan. J. Ross Stevenson and Charles L. Goodell, for the Commission on Evangelism, make record of the itineraries of Secretary Goodell and the denominational secretaries extending from Boston to Fort Worth, Texas.

The new Commission on Education, of which William Adams Brown had become chairman, appears to have given up the long effort to unite the several interdenominational bodies, but had been the means of assembling a conference of representatives of these agencies. This conference had appointed a continuation committee to pursue further study, leaving the Federal Council in a rather indefinite relation, namely: "(1) To secure the whole-hearted support of the churches for what is now being done in the field of Christian education and to win their approval for a still larger program. (2) To bring about the effective correlation of the existing agencies of Christian education so as to make possible in each locality a unified system of religious education for the community as a whole. (3) To give special attention to educational needs not now being cared for by any of the existing agencies."

Most notable in the development of the Commission on the Church and Social Service had been that of its Research Department in which several denominational departments were cooperating. Investigations of industrial conflicts continued and, of still more importance, there had been industrial conferences in twelve major cities, with employers in industry on "Christian Ideals in Industry." In these round table meetings, industrial leaders John J. Eagan of Atlanta, Robert J. Caldwell and Harold A. Hatch of New York had rendered distinct service. These groups, however, were, in the nature of the case, made up largely of broad, forward-looking men and it would appear that their influence was small on the great body of employers. Inasmuch as an issue raised in this connection was destined to be of long duration, it should be made a matter of record as it appeared in the courageous report of chairman Shelby M. Harrison and secretary Tippy: The Federal Council had passed through a grave crisis because of its attitude on indus-

trial questions, and it had both lost and gained heavily. Both the losses and the gains were financial and in personal support. It is hard to cast the balances with accuracy, but it had become apparent that the Council and the churches which it served had been purified by the fires, and they had acquired a new influence in the life of the nation. The charge so long made by radical groups that the Church was under the control of privileged interests had been proved false. A great historical event took place. The Church, though not desiring to provoke controversy, dared to risk the loss of financial support in order to be true to its function as a teacher. It has held its ground under fire and is advancing; while an unexpected and increasing number of employers and men and women of influence are rallying around it.

The Statement on the Open Shop Movement, issued in January, 1921, had created much discussion and opposition. It was a protest against the use of the open shop principle to destroy labor organization. The statement by the Federal Council and another by the National Catholic Welfare Council had a marked influence upon public opinion and on the thinking of employers themselves. The conflict was inescapable,—regardless of the Open Shop Statement and of the reports on the Denver Tramway Strike and the Deportation Cases of 1919-1920, which had followed it,—for the industrial question is in the thick of human and moral relations. "The Church could escape it only by keeping out of the streets and within its cloisters. This, to the modern church, is impossible."

The report of the Commission is far from telling the whole story. We should be cutting a page out of history if it were not enlarged upon, and this can best be done by the writer himself, as he reported it to the Administrative Committee. The document on the Open Shop had aroused widespread attack, finally leading to a letter from the agent of a body of employers addressed to employers' organizations and employers, urging them to cease supporting the denominations with which they might be connected. Following an attack on the Young Women's Christian Association because of its approval of the social ideals of the Federal Council, it was alleged that: "The dangerous attitude of some of our religious and quasi-religious institutions is one of the most serious things we have to face at the present time. Unless those of our members who are connected with the various churches of the country protest in vigorous fashion against the radicalism which is creeping into our church bodies, the result will be extremely grave. Religious bodies can hardly expect us to give them money for the purpose of manufacturing weapons with which to destroy industry. The radical and Bolshevik elements in the churches seem to be in cooperation through the

Federal Council of the Churches of Christ in America and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council."

Suddenly help came from an unexpected and unusual source, through the intervention of Robert J. Caldwell, who had long been a progressive leader in both industrial and international corporations, a director in several, and had served as a special industrial peace commissioner of the government in Europe in 1920. He had also recently been chairman of the Committee on Industrial Relations of the national Republican committee on policies and platform. Mr. Caldwell was interviewed by the senior general secretary for advice. He responded by saying, "What is needed is not advice but action."

On March 12, 1921, Mr. Caldwell gave a dinner at which there were present twelve industrial leaders. They discussed the question until considerably after midnight and later on signed the following statement:

We have given careful consideration to the industrial policy of the Federal Council of the Churches of Christ in America, and we are clear in the following conclusions:

1. The present critical situation in industry requires for its relief a new spirit of goodwill and fair dealing, guided by Christian principles. The united influence of the churches is therefore needed and to be welcomed in the industrial field.

2. The general policy of the Federal Council and its Social Service Commission has been and is such as will commend itself to employers who are seeking good relationships and goodwill in industry. There would be differences of opinion as to details, such as are incident to any serious undertaking.

We note a concern for the worker and his family which we ought to expect of followers of Jesus, and also of progressive employers.

We commend especially the present plans for conferences in industrial centers between employers, employees, ministers and public officials. All that these plans require in order to be approved is to be understood. They are constructive, sound and of large potential value for industrial peace.

3. The attacks made upon the Council and its officers in various journals are, in our judgment, either based on misinformation, or unjust, misleading, often absurd and in many cases absolutely false statements. We believe that the employers who have accepted them have been seriously misled.

4. We especially deplore any financial boycott of the church bodies as unethical and highly inexpedient. The United States needs the Church in these days; and the Church it needs is not one that is timid and colorless, but one that, while judicious, is aggressive and courageous.

Also in 1921, a large employer of labor had sent the senior secretary a bound document of considerable proportions, bearing no imprint, but written by the secretary of an association of industrial corporations. It was being privately circulated by Mr. Elbert H. Gary, its distribution being confined to industrial leaders and business men. It was a hilarious story and included some amusing assertions regarding the general secretary, who had, in 1918, "been pro-German," confusing him with a man of the same name and initials as the secretary.

The general secretary secured an interview with Mr. Gary, and having learned something of the desirability of having witnesses at such conferences, had requested the privilege also for Rev. Albert G. Lawson, former chairman, and Rev. John M. Moore, chairman of the Administrative Committee. With Mr. Gary in his spacious office were several of his associates, including Mr. James A. Farrell, who later succeeded Mr. Gary as chairman of the United States Steel Corporation. The document of more than one hundred pages was reviewed, attention being called to its major untruths and inaccuracies, some of which were as follows: An "active member" of the Federal Council, which by inference appeared to refer to the general secretary, had been found to be in correspondence with "Hugo Schmidt, paymaster of the German Slush Fund in this country." This person had written Mr. Schmidt: "Peace will soon look good at any price, therefore I want my sister Susie to sew no socks for any sick soldiers." Mr. Gary was told that diligent inquiry had failed to locate any official of the Federal Council who happened to have a sister named Susie, or whose sister had been sewing socks. Mr. Gary listened gravely. Another "influential member" of the Council had addressed a letter to Eugene V. Debs, "my dear Gene." Inquiry of all the authorized representatives of the Council had not been able to discover anyone who even knew Mr. Debs. These are examples of the eccentricities to which, to begin with, Mr. Gary's thoughtful attention was called.

Further attention was called to the many cases of serious allegation, where names were omitted, leaving, however, clear implications as to who the persons might be. The general secretary (again confusing him with another man) was featured as a "Socialist," and had issued "socialistic and anarchistic writings" (evidently holding two antagonistic philosophies at one and the same time). To the demand that the other persons referred to in the document be named, no response was made. Mr. Gary admitted that a lawyer had carefully reviewed and revised the document in such manner as to avoid a suit for libel. He was evidently impressed, and his associates looked a bit concerned. At the beginning of the inter-

view Mr. Gary had said, "Now, Dr. Macfarland, I understand that the Federal Council is a socialist organization." The reply was that, so far as known, there was no person officially connected with the Council who was a Socialist. Later on, in the course of conversation, mention was made of "The Commission on the Church and Social Service." Mr. Gary immediately interrupted and said, with impressive solemnity, "you told me a little while ago that the Federal Council was not a socialist organization, and now you tell me that it has a socialist commission." It was with no slight difficulty that Mr. Gary was convinced that the term "social service" was not identical with "Socialist." Mr. Gary then assured his visitors that the document would be no longer circulated.

For fifteen years the Federal Council, in cooperation with Catholic and Jewish bodies, conducted the struggle to induce reduction of the twelve-hour day and the seven-day week in the steel industry. It was finally secured with the help of President Warren G. Harding, after he had listened to a committee which had been unable to persuade Mr. Gary. For a considerable time such problems came to be considered just a part of the day's work.*

The Commission on the Church and Race Relations which had superseded the original Committee on Negro Churches, outlined a program in 1921 which has been constantly in development ever since its enunciation:

To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

To provide a central clearing house and meeting-place for the churches and for all Christian agencies dealing with the relation of the white and Negro races, and to encourage and support their activities along this line.

To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

To array the sentiment of the Christian churches against mob violence and to enlist their thoroughgoing support in a special program of education on the subject for a period of at least five years.

To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

To develop a public conscience which will secure for the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

* For illustrations see *Across the Years*.

To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

Inasmuch as the Washington Office had also been subject to no little critical discussion, its chairman, Bishop McDowell, outlined its policy in these terms: "Pursuant to its functions as outlined in the original statement calling the Washington Committee into being, our Committee has throughout the year striven in a conservative yet firm and earnest way to deal with questions arising in connection with the national policy in matters affecting the moral and religious life of the nation. We have left strictly alone matters that belong in the realm of party politics and carefully avoided anything that might have the slightest color of lobbying. Yet through direct and open approach to those having to do with questions involving the moral and religious interests of our country, we have brought these vital questions to their attention and are happy to say seemingly with gratifying results."

In the initial report of the new office in Chicago, Shailer Mathews, chairman, and Herbert L. Willett, secretary, define its service. "Since the organization of the Western office, its activities have included: a. A large body of correspondence interpretative of the work of the Federal Council. b. The visitation of various cities by the representative of the Western office, for the purpose of increasing information regarding the Federal Council, of assisting local groups in the development of cooperative relations, and of promoting the work of local Councils of Churches or Church Federations where such organizations existed. During the month of August, 'Federal Council Week' at Chautauqua, New York, was promoted by joint cooperation of the Western office and the Chautauqua Administration. Successive days were devoted to the various Commissions of the Federal Council, the program being in charge of the executive secretaries of the respective Commissions."

As in the report of the Administrative Committee, a large proportion of the records are concerned with foreign and international relations. John H. Finley and Sidney L. Gulick report for the Commission on International Justice and Goodwill, which had absorbed the Commission on Relations with the Orient as a sub-committee under the chairmanship of James H. Franklin. New committees included one on Relations with Latin America. In seeking to arouse the churches throughout the country the Commission issued 75,000 copies of "A Call to 150,000 Churches in America." This document said: "Early in October a meeting of the Moderators, Bishops, Presidents and Chairmen of the Federal Council's constituent bodies expressed hearty approval of the plans of the Commission and 'An

Appeal to All Lovers of Humanity,' signed by them was issued to the public and sent to each of the American delegates to the Conference on Limitation of Armament." During the Conference, representatives of each of the foreign delegations had graciously received representatives of the Federal Council for conference,—M. Briand for the French, Mr. Balfour for the British, Prince Tokugawa for the Japanese, Mr. Sze for the Chinese, the entire Delegation from the Netherlands, Baron de Cartier for the Belgians and also the Italian delegation.

Turning to the Orient, a series of conferences on American-Japanese relations had been held during the winter and spring in which members of several national organizations shared. Letters of appreciation of the efforts to promote friendly relations between America and Japan had been received from Baron Kanda on behalf of the America Japan Society of Tokyo; Viscount Shibusawa, chairman of the American Japanese Relations Committee of Tokyo; Mr. M. Inagaki, secretary, League of Nations Association of Japan, and Mr. J. Okabe, secretary of the International Peace Association of Japan.

Earnest efforts had been made to cultivate friendly relations with Japan. Receptions had been given to distinguished guests from the Orient—the most significant of which were the dinner on July 8 to the Parliamentary Delegation from Japan which included representatives of each of the four political parties and two secretaries of the House of Representatives, and the dinner on November 10 to Viscount Shibusawa, Dr. Soyeda, Mr. Zumoto and Mr. Hori-koshi with their secretaries. Among the guests were Hon. E. Uye-hara, M. P., and Mr. I. Kawakami, secretary of the Japanese Council of the World Alliance for International Friendship Through the Churches. Other eminent Japanese conferred with included Admiral Baron Uriu, Baron N. Kanda, Professor Y. Takagi of the Imperial University of Tokyo, Mr. J. Kano, president of the Higher Normal College in Tokyo, Professor S. Kimura of the Higher Commercial College of Tokyo, Bishop Uzaki of the Methodist Episcopal Church of Japan, Rev. H. Kozaki and Rev. K. Tsunashima, eminent Congregational pastors from Tokyo sent to be in Washington during the Conference on Limitation of Armament, and Mrs. K. Yajima, president of the W. C. T. U. of Japan.

Meanwhile we are directed to case after case of anti-Japanese legislation in Pacific Coast states, some of which had been found to be unconstitutional and in violation of treaties. In the midst of these and many more such portentous happenings, among the hopeful factors in the situation was the rising tide of liberalism in Japan. Mr. Zumoto states that "the liberal movement has made more prog-

ress than during the preceding fifty years." He reported public discussion of the "advisability of abolishing the last stronghold of militarism, the General Staff Department," advocated by some of the most prominent men in Japan.

We have already called attention to an entirely opposite attitude in sections of the United States and in members of Congress. Likewise Drs. Franklin and Gulick add that "this report for the year would not be complete were reference not made to the sinister anti-Japanese campaign that has been steadily maintained and vigorously pushed here in America and a corresponding anti-American campaign similarly pushed in Japan. Three of the most popular American novels of the year have made the so-called Japanese 'menace' a central theme in their stories. Race prejudice and gross ignorance are not only manifested but are apparently deliberately cultivated. The Hearst and other papers do not fail to utilize every possible incident that can by any means be twisted or exaggerated or even absolutely invented to foster the belief that war between America and Japan is certain. All these writings have quite successfully created in large sections of the American people a so-called 'war-psychology.' Corresponding articles and books and rumors are cultivating the same kind of spirit in Japan."

It was at about this time that a particularly vicious book appeared, entitled "The Japanese Conquest of American Opinion." It was an attack on the Federal Council and Dr. Gulick, replete with falsehoods. The publishers were offered two alternatives, to withdraw the book or to defend a suit for libel. The book was at once withdrawn.

Turning to the record, we have what is termed "an historic document," adopted by the Executive Committee, December 16, 1921. Not only does it call for substantial reproduction, but for re-study in this year of our Lord 1947 and after. It is headed, "A Declaration of Ideals and Policy Looking Toward a Warless World." After acknowledging the advance made by the Conference on Limitation of Armament, it says: "But as a nation we must press on to matters of still greater importance and still more serious difficulty. Capital ships have largely lost their significance. Provision has not yet been made for the general reduction of land armament. Chemical and aeroplane and submarine warfare threaten the world. These new weapons have created new problems for the entire world of the gravest character. How can they be abolished, or even limited, so long as war and preparation for war are recognized as legitimate methods by which civilized peoples may seek to secure their national objectives? *War itself must be outlawed.*" This last sentence was prophetic. Later on in our study we shall find that Sidney

Gulick played an influential part in securing the Briand-Kellogg Pact for the "outlawry of war." The message then becomes constructive: "We believe that there is one way and only one way to outlaw war. We must first establish a peace system. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of the law-abiding and peace-loving nations, can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike. These are essential prerequisites to permanent peace."

Then the Federal Council provides another document, to be placed beside the so-termed "Social Creed of the Churches" of 1908, in "International Ideals of the Churches of Christ":

1. *We believe* that nations no less than individuals are subject to God's immutable moral laws.

2. *We believe* that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. *We believe* that nations that regard themselves as Christian have special international obligations.

4. *We believe* that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. *We believe* that *Christian* patriotism demands the practice of goodwill between nations.

6. *We believe* that international policies should secure equal justice for all races.

7. *We believe* that all nations should associate themselves permanently for world peace and goodwill.

8. *We believe* in international law, and in the universal use of international courts of justice and boards of arbitration.

9. *We believe* in a sweeping reduction of armaments by all nations.

10. *We believe* in a warless world, and dedicate ourselves to its achievement.

There follows a renewed appeal for adherence to the Covenant of the League of Nations and the World Court. America is called to a sense of her obligations to Armenian and Greek Christians "under cruel and murderous rulers," to the famine-stricken people of Russia, to be lenient with Austria and grant her more time for the payment of her debt, and to take such actions in the debts of other nations as are called for by economic conditions. A message to the churches of Germany is called for, "expressing our desire for renewed friendship and cooperation in our common task."

It is further requested that "the Administrative Committee pro-

vide in due time for strong committees of American Christians to visit Christian leaders and groups in all lands to set forth the imperative need of international Christian cooperation in the establishment of adequate institutions of peace for the whole world,"—a somewhat ambitious demand, but quite within the vision of Sidney L. Gulick. As we read this analysis let us think of how history might have been written. As one example we re-read one section as we witness the tragic failures of the nations: "We therefore ask that the United States unite in an economic conference of the leading nations to do in the realm of industry and finance what has been so well done by the Washington Conference in the realm of political understanding and in the reduction of armaments."

Chairman James Cannon, Jr., of the Commission on Relations with Religious Bodies in Europe, reports the credentializing of fifty-two friendly visitors to Europe and the return visits of eighteen such messengers from every part of Europe, one of them being the Dr. Dibelius of Berlin who was later to be the bold leader of the German Confessional Church in its resistance to Adolf Hitler. The most important work of the Commission had been the organization of a Conference on European Protestantism held at the National Board Building of the Young Women's Christian Association on November 3, attended by seventy-five representatives of the denominational and interdenominational agencies for European relief. Comprehensive plans were approved which ultimately led to a continuing service in aid of the churches in Europe.

The Commission on Relations with France and Belgium, under the chairmanship of William Sloane Coffin, presents the following record:

"RECONSTRUCTION: The following churches have been, or are being rebuilt or repaired through the gifts received from this Commission and the denominations represented therein: Verdun, Compiègne, Hargicourt, Lille, Roubaix, Epernay, Henin, Lietard, Monneaux, Achicourt, Nauroy, Troissy, Wanquetin, Rheims, St. Quentin.

"PARIS HEADQUARTERS: The Commission has sent over 600,000 Fr. towards the purchase of a Paris Headquarters by the Paris Committee. It is hoped that in that building will be housed the offices of the principal Protestant organizations in France.

"FOREIGN MISSIONS: In the budget of May, 1920, there was included the sum of 1,000,000 Fr. to enable the Foreign Missionary Society of France to extend its work rapidly into the colonies in Africa which had been acquired from Germany.

"HOME MISSIONS AND EDUCATION: The gifts from American Protestant churches have enabled the Société Centrale to accomplish a much larger ministry in the devastated area, and trained nurses

have been added to the staffs of several churches in these needy towns. Churches in Belgium have been aided and their young men helped to continue their theological studies. Some money has been sent to the *Comité d'Entr' Aide* which cares for the relief of Protestant families, but practically two-thirds of the resources of this committee have come from the French themselves. Other important committees have been helped in crises." Through the stimulation of the Commission, \$402,200 had been sent for these and other causes.

The newly organized Board of Finance of the Council, through its executive secretary, R. H. Crossfield, and the treasurer, Alfred R. Kimball, seek to assess the work of the Council in dollars and cents. There is an interesting comparison in the total of \$268,000 spent for all departments of the Federal Council and over \$400,000 secured for the work of church cooperation in France and Belgium alone.

The chairman of the Executive Committee, Bishop Walter R. Lambuth having died during the year, the meeting was called to order by one of the stalwarts of the Council, Rufus W. Miller. The enrollment of foreign messengers and the receipt of messages continued: Pastor C. A. Tron, Vice-Moderator of the Waldensian Synod of Italy, Rev. H. Kozaki and Rev. K. Tsunashima, representatives of the Federation of Churches of Japan, are officially received as friendly visitors. Messages are received from Marshal Ferdinand Foch, and from M. René Viviani and M. Pierre Massigli of the French delegation at Washington; Baron de Cartier, the Belgian Ambassador, and Hon. J. C. A. Everwijn, Minister from the Netherlands, expressing appreciation of the service of the Commission on International Justice and Goodwill. More unusual was a letter to the senior general secretary from a leading banker, Frank A. Vanderlip, who writes: "If the true reasons are sought for the present great distress of Europe, for the dangerous decay which is proceeding in some phases of European civilization, for the almost insuperable difficulties that are found in the restoration of a better order of affairs, they will see that those reasons lie deep. Europe is not really suffering from the hurt of the war alone. All that could have been healed. She is not suffering alone from economic causes, although the almost complete dislocation of the machinery of economic life has done more to make Europe suffer than even the other direct suffering of the war. There is no economic formula, however, that will set Europe right. Whatever can be done to promote a feeling of spiritual brotherhood is among the most practical things that are possible to promote material well-being." In the same vein was the message received from Right Hon. Arthur James Balfour,

of the British delegation to the Conference on Limitation of Armament: "It would be vain for statesmen to diminish armaments and contrive treaties of conciliation in a world determined to fight. Even the unforgettable horrors of war will not prevent nations rushing to mutual destruction. More is required and that 'more' the churches must help to provide; it is their supreme duty to raise the ideals of the community and to create the atmosphere in which these ideals can flourish."

Following the election of Dr. Frederick W. Burnham as chairman, a new personality appears in an official relation when John Milton Moore, chairman, presents the report of the Administrative Committee. Going to another extreme and looking back over the years, we have the senior secretary presenting a resolution of gratitude for Albert G. Lawson as he reaches his eightieth anniversary. The recording secretary intervenes to present telegraphic messages regarding the calling of an economic conference, from President A. Lawrence Lowell, Rev. Harry E. Fosdick, Edward A. Filene and William H. Short; on the present international situation and an Association of Nations, by Edward A. Filene; and a cablegram from the Free Church Council of England and the British Armenia Committee, relative to the needs of Cilician Christians. The interest in foreign relations continues as the Executive Committee authorizes the officers and the commissions of the Council "to cooperate in every way possible with the American section of the Committee of Arrangements of the Universal Conference of the Church of Christ on Life and Work." A somewhat cognate resolution authorized the Administrative Committee to prepare a communication to the League of Nations "expressing our satisfaction at their action in establishing the International Court of Justice and our prayer that their future action may be so guided as to promote the great cause of world peace which we all have at heart." At the closing session, the committee was addressed by representative Christian leaders from Italy and Japan.

At public evening meetings both national and international relations were comprehensively presented: "Interracial Cooperation," by both white and Colored speakers; "Christian Principles in Industry," by J. W. Kline of the Union of Blacksmiths and Arthur Nash, an employer of labor; and "The Church and International Brotherhood," by D. Tagawa, a member of the Japanese Diet, and Tien Lu Li, secretary of the Chinese delegation to the Washington Conference on Limitation of Armament. Thus when the government of the United States was beginning to isolate the nation from the organization seeking international cooperation, the Federal Council pursued the opposite course.

CHAPTER XVI

HANDS OF HELP ACROSS THE SEA, 1922

AS we look back over the year 1922 in the First Baptist Church, Indianapolis, on December 13, first through the month by month reports of the Administrative Committee, we note the revisions in the structure of the Council, whereby this Committee now includes members appointed directly by the constituent denominations, representatives of affiliated, cooperating and consultative bodies, sixteen members at large, former presidents of the Council and the chairmen and secretaries of the Council and its commissions. By 1922, partly through the increasing cooperation during the war, the Council was ready to become more nearly the sum of all its parts.

Turning to the digest of the minutes of the new Administrative Committee, the first action on January 13, 1922, was approval of the election of George E. Haynes as secretary and W. W. Alexander as advisory associate of the new Commission on the Church and Race Relations. The senior general secretary, always on the lookout for associates, had followed the course of a student at Fisk University whom he had known as far back as 1904. George E. Haynes, forty-two years of age, had already made a record as a student and authority in sociology. A graduate of Fisk University and of the New York School of Social Work, he had pursued studies at the University of Chicago, received an M.A. at Yale and Ph.D. at Columbia University. Dr. Haynes had served as a secretary of the International Young Men's Christian Association, as professor of Social Science at Fisk and as a specialist on Negro Economics with the United States Department of Labor. He had been vice-moderator of the Congregational-Christian Churches, was a trustee of Dillard University, and had made valuable contributions to the literature of his field. No secretary had come to the Federal Council with larger educational equipment than its first Colored secretary.

A letter to the churches of Germany ordered at this meeting is worthy of record as it refers to the organization of a Church Federation in that nation. It said: "We invite you to enter into hearty cooperation with us. . . . We desire to join you thus, free from suspicion, from all vainglory, rejoicing not in iniquity, but rejoicing in the truth, bearing all things, believing all things, hoping all things, enduring all things, forbearing one another in love, and letting all bitterness and wrath, all anger and clamor and evil speaking, with all malice be put away from us, bearing one another's burdens that so we may fulfill the law of Christ. . . . To the furtherance of this end, it is our hope, with your approval and consent, to send to you,

again in the near future, one or more of our brethren to bear to you, by personal witness, this expression of our faith and hope and love." The senior secretary was shortly after commissioned to go to Germany to fulfill this mission.

Another letter went to the League of Nations expressing satisfaction in the institution of the Permanent Court of International Justice and the following action was taken to implement the message: "The Administrative Committee of the Federal Council, expressing the repeated action of our constituent bodies in behalf of this method of settling international disputes, earnestly requests President Harding, Secretary of State Hughes and the Senate to take into consideration the importance of such action as may be necessary to enable the United States to become a party to and supporter of the Permanent Court of International Justice." This resolution was presented in person to President Harding and Secretary Hughes by suitable representatives of the Council.

In much the same general interest a committee was appointed "to investigate the advisability of any action urging early evacuation of the American forces in Haiti and San Domingo." Nehemiah Boynton was appointed a friendly visitor as the bearer of a message to the churches in the Far East. On February 14, foreign relations continued to absorb attention and at the meeting on March 10, conditions in Haiti and San Domingo received further consideration. The committee addressed itself to the Senate of the United States in these words: "We strongly urge in regard to Haiti 'that effective steps be taken at once by our Government to insure that the relation between Haiti and this country be based upon the free consent of a properly constituted government of the smaller nation, and upon an agreement which defines what the stronger nation may and may not do toward giving needed help in stabilizing their Government.'"

On April 12, Armenia received continued attention and it was reported that a committee previously appointed had designated Henry Goddard Leach and the senior general secretary as missionaries of goodwill to Mexico. It was deemed wise and appropriate that the Secretary of State should be advised of this mission to Mexico, inasmuch as relations between the two governments were far from friendly. Mr. Hughes expressed irritation and frankly disapproved of the proposal. This was reported to the committee concerned and it was decided that these circumstances made friendly approaches to the peoples of Mexico all the more important and timely.*

* *Across the Years*, page 147ff.

During this year the headquarters of the Council was often visited by foreign visitors seeking its good offices for their peoples, of which we may give an instance occurring at just this time. The Executive Committee had already urged the government to give needed consideration to the Austrian nation. Shortly after, Professor Karl Beth of Vienna called to introduce a representative of the Austrian government. Was the Federal Council ready to implement the action of its Executive Committee? The loan to Austria would soon fall due. An act providing for its extension was pigeon-holed in the office of a Senate Committee chairman. Would the general secretary of the Federal Council go to Washington and endeavor to secure its passage? Action could not await more meetings. The secretary, as was so often the case, had to take a chance on giving a liberal interpretation of the admonitory regulations laid down by the Southern Presbyterian Assembly on relations between Church and State. Suffice to say that he has the pen with which President Harding signed a measure extending the loan. After all, one had to ask, "What is the use of resolving if you cannot act on your resolution?"

On June 9, Karl Fuechtner and Hans Giebner presented an appeal in behalf of Protestant institutions in Austria, following which approval was given to recommendations of the Commission on Relations with Religious Bodies in Europe looking toward greater assistance to European Protestantism, including preparation for a general conference of European church bodies to be held in Copenhagen. The organization of the Universal Christian Conference could not be awaited. It was also decided "that the chairman and secretary be given authority to set up a small committee consisting of Rev. Frank Mason North, chairman, Rev. A. E. Cory, C. V. Hibbard and F. P. Turner, to inform themselves and the Commission concerning the conditions of church bodies in Russia with whom we have association and fellowship, and the situation among the people there as it is related to the church problem." Rev. Charles E. Schaeffer was requested, together with other friendly visitors, to make an inquiry relative to the condition of religious minorities in Transylvania, authorizing him to state, as opportunity offers, "the principles that the Council has already set forth on the whole question of religious minorities and to empower him to make such further inquiries as may seem wise."

On July 14 His Excellency George Michaelis, former Chancellor of Germany and President of the German Student Christian Union, and Professor Karl Heim of Germany addressed the Executive Committee. At this meeting we have a touch of the aftermath of war in the appointment of the senior general secretary as messenger

to the chaplains of the army of occupation at Coblenz, Germany, and to the chaplains in charge of the American cemeteries in France. The meeting closed with the appointment of John H. Finley, chairman, and Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill as messengers to China and Japan.

On the return of the senior secretary from Europe, his recommendations on September 22 were approved, authorizing a conference of the constituent bodies and boards of the Council on European Protestantism, to be called by the Commission on Relations with Religious Bodies in Europe. Then comes consideration of religious minorities in the Near East and authorization of an appeal for Near East Relief. Back from Russia comes John S. Zelig, who has acted as representative of the Federal Council, with his report of the distribution of funds raised for Russian famine relief, and of his conferences with leaders of the Orthodox Church.

Affairs at home also call for attention and long discussion was evoked by a proposal to make a pronouncement on the depredations of the Ku Klux Klan, resulting in a long interpretative resolution, which concludes with opposition to "any movement which overrides the due processes of law and order and tends to complicate and make more difficult the work of cooperation between the various political, racial, and religious groups in the Republic. No such movements have the right to speak in the name of Protestantism, and the churches are urged to exert every influence to check their spread."

Meeting on October 13, the Administrative Committee continues the consideration and support of Near East Relief following a conference attended by President Robert E. Speer and the senior general secretary with the national committee appointed by the President of the United States. Again on November 10, responding to a recent address by Secretary of State Charles E. Hughes on the purpose of the government to protect American rights in that portion of the world, the Administrative Committee says: "We believe that even more important than property rights are human rights, involving other peoples than ourselves and laying upon us inescapable moral obligations." President Harding is then importuned to secure legislation which would provide for Greeks and Armenians seeking asylum in the United States and Rev. James L. Barton and Rev. George R. Montgomery are commissioned as visitors to Europe to represent the Council and its Commissions relative to those interests upon which the Council has taken action in connection with the Near East. Provision for the administration of further relief in Russia followed. Thus during the year 1922, the almost continu-

ous thought of the Administrative Committee was given to foreign affairs, while the commissions of the Council were pretty much left to follow their own approved programs.

Before we return to the Executive Committee in Indianapolis on December 13, 1922, let us review phases in the developing life of the Council as it appears, first in the review prepared by the general secretaries. Looking abroad, "In a world all but shattered by universal war and groping for permanent peace, the work of the churches, through the Federal Council, in giving effective expression to the Christian conscience on international affairs has been of outstanding significance." This has been furthered "in providing a needed center for the churches in carrying on great tasks of relief." And in the same interest "there has been this year distinctive progress in establishing closer cooperation with the Protestant churches of Europe. . . . One of the happy events of the year has been the knitting up of closer contacts with the churches of Germany." The general secretaries record the conferences held, the important messages issued and the output of publications during the year, as follows: 13 denominational assemblies had been visited, 28 conferences held, 39 messages, memorials and petitions issued, 10 volumes authorized or approved, and 27 brochures printed.

The Commission on Councils of Churches reports sixty men and ten women employed as federation secretaries. The Commission still persists in its effort to secure a greater measure of unity among the various national agencies in their approach to the state and the local field.

Reporting for the Commission on Evangelism, J. Ross Stevenson and Charles L. Goodell lay stress on the development of "simultaneous *pastoral* evangelism," and the "united observance of devotional periods." Evangelism is no longer the exclusive field of the professional evangelist. The Commission on the Church and Social Service is pursuing its previously channeled program in conferences of employers, employees and ministers. Cooperation in research with the National Catholic Welfare Council and the Central Conference of Rabbis is developing and joint statements had been issued on the contemporary strike in the coal fields. In these interests the Department of Research under F. Ernest Johnson was gradually becoming an educational agency with a periodical "Information Service" and frequent research bulletins on current social issues.

Among the forward-moving departments of the Council was the Commission on the Church and Race Relations, largely through conferences of white and Negro leaders, of which forty-five had been attended by Dr. Haynes and Dr. Alexander. Many of these meetings had been held in the southern area. Interracial commit-

tees were generally organized in these communities. In the nature of the case, lynching was becoming an increasing concern of the churches.

Reviewing the work of the Committee on Religious Work on the Canal Zone, the chairman, Eben E. Olcott, and the secretary, Roy B. Guild, tell us that there has been a coordinated service on the part of the several denominations concerned, by which "four congregations comprise the one Union Church that literally reaches from the Atlantic to the Pacific. It is the Church at the Cross Roads of the World. The records show that the members of this church come from all parts of the United States and from a dozen communions."

The General Committee on Army and Navy Chaplains summarizes its widening area of service. A mission consisting of Charles E. Jefferson, Chauncey W. Goodrich and the senior general secretary had visited the chaplains in charge of the cemeteries in France. "These chaplains have done much to temper the sorrow of the thousands of bereaved Americans who have visited France during the tourist season."

The Western Office in Chicago is evidently becoming a center of radiation for the middle and far west. The western representative of the Council, Herbert L. Willett, has made a journey through the Northwest and down the Pacific Coast, interpreting at all points visited the ideals and achievements of the Federal Council, the progress of the cooperative movement in general, and the work of local federations and councils of churches.

International relations still bulk largely in this volume of reports, as we scan that of the Commission on International Justice and Goodwill. Following the Conference on Limitation of Armament came the question of informing the public with regard to its achievements and their significance, and of securing public sentiment to bring about the ratification of the treaties through communications sent to the local Councils of Churches and to the secular and religious press. A mass meeting had been held in Washington, and a letter sent to all local churches in the constituency of the Federal Council. Thousands of letters and petitions from the churches had been received by members of the Senate urging the importance of ratifying the treaties. The Committee on General Information of the Conference stated that out of 13,878,671 letters sent to Washington more than 12,500,000 implied that they were acting as the result of the campaign among the churches. "Through the initiation of the Commission, a more general organization, known as the Committee on Treaty Ratification, was organized in order to bring into the movement organizations and individuals

not reached directly through the Federal Council Commission. The chairman of this Committee was George W. Wickersham and the secretary, Charles S. Macfarland." The most effective way of developing international friendship and goodwill is held to be through service and the performance of works of mercy and relief. This has been pursued in three directions: Austria, Russia and the Near East.

A new phase of international relations was that of belated attention to our neighbor to the South. Henry Goddard Leach and the senior secretary, on their return from Mexico, had presented recommendations for a long term program to reverse a situation which they characterize in these terms: "Your representatives have been deeply impressed on the one hand with the divine opportunity that we have in Mexico, and on the other hand with the fact that none of our national interests concerned with Mexico has as yet availed itself of this opportunity, and that our next door neighbor internationally has received from America less neighborly consideration, and more unneighborly treatment perhaps, than any other nation in the World." The situation in the Far East had been relieved by the Washington Conference on Limitation of Armament, and that was all the more reason for continued service in that area of the world. Hence the visit of John H. Finley and Sidney L. Gulick to China and Japan. During this year Dr. Gulick had had the assistance of George R. Montgomery and Donald Winston as associate secretaries. Dr. Montgomery was attending the Near East Conference in Lausanne as a representative of the Council. We are led back to another part of the world by the Commission on Relations with Religious Bodies in Europe. A joint report of seventy American visitors to Europe is worthy of reference for its prophetic note: "It needs only an ordinary contact with Continental Europe to make clear the fact that her political problems are fundamentally economic, that the European nations can never meet the problems caused by the war, in which the United States was a participant, without the sympathetic counsel, advice, and economic help of the United States, arranged in mutual conference. The delay of our nation in entering into this great need of the world is responsible, in some measure, for the deepening confusion of the present moment."

While the Congress of the United States is becoming more and more responsible for the breakdown of international cooperation, the churches can tell a different story: "History has been made during the past few years. In Germany a Church Federation is assuming substantial form, and it is gratifying to record that its first official action was to receive the message of the American Fed-

eral Council. The development of this body is of no slight significance in view of the great national problems facing this new Republic. The French Protestant Federation has shown the most marked development of any cooperative body in Europe. The Swiss Federation has been responsible for the initiation of many highly important movements, including the Bethesda Conference, and was the body to whom that conference instinctively looked to continue its work. This Federation should have a Secretariat giving entire time to its work, in view of the international tasks committed to it. The formation of a Belgian Federal Council of Churches has just been reported."

Notable also had been the several steps towards the ultimate organization of a Bureau of Interchurch Aid in Europe. On November 3, 1921, at a widely representative conference on Europe it had been decided that "The Commission should confer with the religious bodies in Europe and offer its assistance, if desired, in arranging for a conference of the European religious bodies to be held in Europe." This conference, with the approval of the Administrative Committee, had been held in Copenhagen during the summer of 1922. On November 17, the Commission had called a "Conference on the Interests of the Protestant Churches of Europe" to consider a report from the Copenhagen meeting. It had been held in the Bethesda Mission House August 10-12, and we get an idea of its significance by excerpts from the report of the senior general secretary: "This is the first time, in modern history, that the church bodies of Europe have ever met in an officially representative gathering. . . . The gathering consisted of about 75 officially appointed representatives of 37 church bodies, of 21 European nations, as follows: Austria, Belgium, Bulgaria, Great Britain, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Holland, Hungary, Italy, Lettland, Norway, Poland, Roumania, Serb-Croat-Slovene State, Spain, Sweden, Switzerland. Reports were also presented of the churches in the Ukraine and Lithuania. . . . The church bodies were the Lutheran, Reformed, Methodist, Baptist and the several known as Evangelical, as well as the State churches of several nations." Also in the meantime Adolf Keller, secretary of the Swiss Protestant Federation, had prepared for this new agency down to about the last detail. His proposals were referred to the Commission, after which eight representatives from foreign lands addressed the conference.

Approval of the body proposed in Copenhagen was registered in these terms: "We are in sympathy with the plan proposed by the Executive Committee of the Copenhagen Conference and conditionally adopted by the Swiss Protestant Federation, for the

establishment and operation of such a bureau, and commend it to the constituent churches of the Federal Council for their cooperation and support, and in particular we recommend it as a medium for the distribution of relief funds to those churches which have not their own organization in Europe." Thus was initiated, originally by the almost simultaneous action of the American Federal Council and the Swiss Protestant Federation, a movement and an organization for interdenominational and international relief which has played a large part in the development of the ecumenical movement.*

Over a long period, service in this and related interests was rendered by Antonia Froendt, an accomplished linguist, as assistant to the secretaries of the Commissions on France and Belgium, on Religious Bodies in Europe, the Central Bureau, as secretary of a Huguenot-Walloon Commission, and at times as acting secretary of the several departments related to Europe. Thoroughly informed at all times, Miss Froendt was, in large measure, the essential medium of transmission between the several secretaries and their associates in Europe, through the translations of letters and documents and in the conduct of constant correspondence. In 1922, Miss Froendt made a study of the situation in the Waldensian churches in Italy.

The report of the Commission, signed by James Cannon, Jr., chairman, closes with a judgment that would have startled the infant Federal Council at Philadelphia in 1908: "As probably the largest integrated body of churches in the world, the Federal Council has a commensurate responsibility for the future of the Protestant Church as a moral and spiritual power throughout the world, and just now Europe is the world's center and will determine its immediate destiny."

William Sloane Coffin, for the Commission on Relations with France and Belgium, records progress in raising the \$175,000 recommended for the churches of these nations for 1922. His report is, for the most part, quoted from that of the senior general secretary, who says: "I have never had a more heartening visit since we entered into relationship with our brethren in France and Belgium. In Belgium it was gratifying to find the three Protestant bodies, the so-called State Church, the Missionary Church and the Committee of the Methodist Episcopal Church, South, together in their common headquarters, called *La Maison Fraternelle*. The first Federation of Churches in the world to possess and occupy its own building is the French Protestant Federation. By invita-

* See the writer's *Steps Toward the World Council and Pioneers for Peace Through Religion*.

tion, on August 28 I passed over the keys of this building to the president of the federation. It is well located on Rue de Clichy, not far from the Gare St. Lazare, and will ultimately furnish over forty offices, with opportunity for conference rooms, book store and other common facilities. The first body to occupy it, other than the federation, the French Protestant Committee and the United Committee for War Relief, will be the Central Evangelical Society."

As an appendix to the report of the Commission on Relations with France and Belgium we have that of John Baer Stoudt, director of the Huguenot-Walloon New Netherlands Commission, "instituted by the Federal Council to commemorate the settlement of French and Belgian Huguenots in 1624." The senior secretary of the Council had been received by President Calvin Coolidge, Queen Wilhelmina of Holland, King Albert of Belgium and M. Poincaré, Minister of Foreign Affairs in France in behalf of the President of the Republic, all of whom had expressed deep interest in the proposal. The heads of the four governments were joint presidents of the Commission. The French Protestant Federation and the Protestant church bodies in Belgium had organized for joint celebrations in those nations.*

Such are the records before us as, on December 13, Chairman F. W. Burnham calls the meeting of the Executive Committee to order and John Milton Moore, chairman of the Administrative Committee, presents the report which we have already studied. As our previous narrative contains no reference to the service of the Federal Council in developing a Protestant organization in the interest of the Boy Scout Movement among the churches, we may appropriately put on record a telegram from James E. West, Chief Scout Executive: "Extend to the Federal Council the greetings of the Boy Scouts of America. Thank them for us for the cooperation and leadership given by them in the promotion of the use of the Scout program among the Protestant churches. Endorsement and support of the Federal Council is a vital factor in the developing of Scouting." It may be added that, through such cooperation, the Boy Scout movement was then giving major attention to Church Scouting, under a committee of which the senior general secretary of the Council was chairman.

One after the other resolutions are adopted, in line with recommendations in the several reports, on continued aid to Russia, moral conditions in the Canal Zone, and on Near East Relief. On the latter subject it was resolved: "That we are heartened by the position which our Government has taken toward the problems of the

* See *Across the Years*, pages 152ff.

unprotected and persecuted non-Moslem populations of the Near East. We have heard with satisfaction recently of the position taken by Ambassador Child at the Lausanne Conference in urging the protection of the Christian minorities and a national home for the Armenian people. But there must be ceaseless interest, vigilance and activity until the unspeakable horrors of deportations, massacres and starvation cease. Important as is the question of temporary relief for the refugees from Turkish rule, still more important is the permanent protection of Christian minorities in the Near East. They must be freed from religious persecution and must be given unhindered opportunity for economic rehabilitation. A large factor in the solution of these human problems is the co-operation of the United States with other nations, not only in securing guarantees for justice but in seeing that these guarantees are carried out."

On international affairs in general another prophetic word is spoken: "If, as seems not improbable, the nations of the world revert to pre-war policies of economic imperialism supported by rival armaments, then a new war is only a matter of time. We believe that the United States should definitely associate itself with the International Court of Justice now established at the Hague, in which we see the consummation of many decades of American desires and efforts for international peace through justice based on law. We urge that the United States also associate itself fully without delay with the humanitarian commissions of the League of Nations, now affording the most effective agency for dealing with the immediate non-political tasks confronting all Christian people."

In view of what history records as happening in the year 1922, including what we may euphemistically term the negligent attitude of the Congress of the United States, let us bear witness to the deepening concern for international relations on the part of the Federal Council as Sidney Gulick reads excerpts from letters and telegrams referring to the work of the Commission on International Justice and Goodwill and the international situation, from Baron de Cartier, Ambassador from Belgium to the United States; Stephen P. Duggan, Director of the Institute of International Education; J. B. Hubrecht, Netherlands Chargé d'Affaires; James G. McDonald, chairman of the Foreign Policy Association; Oscar Straus and Dr. Charles H. Levermore, on behalf of the New York Peace Society; Mr. and Mrs. Franklin D. Roosevelt; Hon. George W. Wickersham, president of the American Association for International Cooperation; the Royal Hungarian Legation, Washington, through Count Laszlo Szechenyi, Minister from Hungary; the

American Friends' Service Committee, through Wilbur K. Thomas, executive secretary; Jaspar, Minister of Foreign Affairs, Brussels. The extent of correspondence with church bodies in Europe is suggested as greetings are presented from the National Council of Evangelical Free Churches; Archbishop Alexander; J. R. Fleming, acting general secretary of the General Presbyterian Alliance; the Spanish Evangelical Church; the Danish Committee which prepared the international congress at Copenhagen; the French Protestant Committee for Relief; the Evangelical Church of the Augsburg Confession in Austria and its affiliated denominations of Reformed Churches; Board of the Evangelical Church in Czecho-Slovakia; Rev. J. D. Jones, the Moderator of the Federal Council of the Free Churches of England; Central European Bureau for Church Relief-Work, Zurich; Swiss Church Federation, Zurich; the Evangelical Lutheran Church in Esthonia; the Waldensian Churches of Italy, Rome; the Council of Evangelical Free Churches of Germany; the Executive Board of the Evangelical Free Church, Breslau; the Norse Bible Society, Christiania; the Italian Evangelical Church, Geneva; the Presbyterian Church of Hungary, Budapest; Protestant Alliance of Jugoslavia, Novisad; National Protestant Church of Geneva; Executive Board of the Evangelical Brethren's Union (Moravian Church), Hernhut; the Union Protestante Belge, Brussels; the German Evangelical Board of Czecho-Slovakia; German Central Bureau for Church Relief, Berlin; Church Committee of the Evangelical Church of Galicia, Stanislau.

These were appropriately followed with addresses by Eli Bertalot, pastor of the Italian Church in Geneva, Theophilos N. Pashkovsky, Bishop of the Orthodox Russian Church, John Sheridan Zelig, reporting on the relief work of the Federal Council in Russia, and by Henry A. Atkinson on "the significance of the Universal Christian Conference on Life and Work," which was to be held at Stockholm in 1925 and in whose initiation the Federal Council had had so large a part.

In the same vein followed a telegram on behalf of the Patriarch of Constantinople:

December 15, 1922.

Lausanne conference favorably considers monstrous demands of Turks to expel the Oecumenical Patriarchate and associated institutions from Constantinople, the seat of orthodoxy for centuries. In the name of Christian solidarity in the interest of our common faith cable protest Christian powers Lausanne, also American Government, Washington. Use all means in your power to avoid such calamity, which exposes Christians of the East to total ruin and

hopelessly damages prestige influence of the venerable Apostolic Oecumenical throne. Our Patriarch begs you not to fail him in this grave moment.

In response it was ordered that the following cablegram be sent to Hon. Richard Washburn Child, Rev. James L. Baron, Rev. George R. Montgomery, at Lausanne, and to Patriarch Meletios, and that a copy be telegraphed to Hon. Charles E. Hughes at Washington:

INDIANAPOLIS, IND., Dec. 15, 1922.

Federal Council of Churches of Christ in America, assembled in annual session, deems it the concern of Christendom to insist that the ancient institution of the Patriarchate in Constantinople, threatened with expulsion by the Turks, be protected by the nations assembled at Lausanne from so grave an indignity and abhorrent wrong.

ROBERT E. SPEER, *President*;

BISHOP CHARLES H. BRENT;

CHARLES S. MACFARLAND, *General Secretary*.

Lest, however, it might look as though national affairs were neglected, it should be noted that on one evening a public meeting was held on the theme, "The Enlarging Program of the Church," Rev. Frank Mason North, former president of the Council, presiding. The report by the Commission on the Church and Social Service was presented by Rev. Worth M. Tippy and Rev. F. Ernest Johnson, together with an interpretation of its work. Addresses were delivered on "The Function of the Church in Modern Society," by Rev. E. F. Tittle, pastor, First Methodist Episcopal Church, Evanston, Illinois; "The Relation the Labor Movement Holds to Christianity," by Ben I. Davis, editor, *The Amalgamated Journal*; "The Practical Application of Christianity in Industrial Relations," by S. R. Rectanus, Director of Employment, American Rolling Mill Company, Youngstown, Ohio.

While the government of the United States was revealing less and less concern for the rest of the world, the Federal Council and in some measure the American churches were developing a foreign policy of their own, in the interest of goodwill. As Dr. Cavert said at this time: "One cannot think aright about the question of unity among the churches without approaching it from the background of the larger question of the unity of mankind. The whole world today, as never before, is seeking unity. In spite of strife and conflict men everywhere are looking wistfully for some principle of fellowship, some way of life by which brotherhood shall become more than an elusive dream. And the Christian

Church has always claimed to possess the secret of unity. . . . But will not the nations say to the churches: 'If you who believe in one God, one Lord, one Spirit, do not yourselves know how to exhibit the practical unity which is inseparable from your Gospel, is it reasonable to expect us to turn and be converted?'"

And it may be fitting to repeat the writer's own words of prophecy on his return from Europe in 1922: "It needs no economic expert to see that M. Poincaré was right when he said that one might as well try to quadrature a circle as to solve Europe's economic problem without the help of the United States. It is equally clear that the leaders are now seeking to establish a formula that the United States will accept without, apparently, any clear intimation from the United States as to what kind of a proposal we want. Waiting for 'Europe to put her house in order' is futile, because that is just what Europe needs us to do. One thing is sure: any proposal from the United States that was anywhere near within bounds of reason, would command assent. The questions are: Will the United States act before the crash comes, and will America act from a predominantly moral motive rather than when forced by its own economic needs? Men everywhere are talking and writing and prophesying about 'the next war.' If there should be a next war, the United States surely could not make use of Pilate's basin, either as to participation in it or a measure of responsibility for it."

CHAPTER XVII

RACIAL GOODWILL FOR THE NATION AND THE WORLD, 1923

AT the risk of considerable repetition of previous interpretations as the Federal Council has moved from stage to stage, it seems worth while to let Robert E. Speer appraise its structure for the Executive Committee as he completes three years of his presidency. Dr. Speer speaks alternately to the Executive Committee and to the church bodies represented by the Council:

The Federal Council is nothing but the servant of the denominations that called it into being. It has no life but a derived life, no authority but a delegated authority. The Council can best minister to the churches if the churches themselves are ready to meet a few clear and simple conditions. In the first place, if the Federal Council is to render that help to the churches which they need and which it ought to render, the denominations themselves must discern more clearly than they do just what is the business of the Church, what its duties are and what its problems.

In the second place, in order that the Federal Council may better serve the churches, it is desirable that the churches should cultivate and cherish a sense of ownership over the Council, and exercise an actual control.

It must have called for a good deal of courage on the part of Dr. Speer to lay down his next proposition:

In the third place, the denominations should actually utilize this Council for their collective tasks and for the new common duties which arise instead of leaving these to individual, independent undenominational agencies.

The last and most important thing. In order that the program of the churches through the Council may be realized and that it may serve the churches as they ought to be served, there must be more of a spirit of trust among us, inside every denomination and between denominations.

Still another review is presented by Dr. Cavert for the general secretaries, introducing a new element in the developing relationship of the Council: "Of unique interest are the influences that that have lately been bringing American Christianity into a new fellowship with the churches of the Orthodox Eastern faith. It is, therefore, proposed that the Executive Committee create a special Committee on Relations with the Eastern Churches, to study the present situation, to promote fellowship and conference and to take such steps as may be of mutual service."

With these general glances at the contemporary scene we are ready for the course pursued by the Administrative Committee. On January 23, 1923, we are at once introduced to the field of foreign relations as the Archbishop of Neapolis, Palestine, and the Metropolitan Platon of the Russian Orthodox Church in America are introduced to address the Committee, on the acute situation confronting the Jerusalem Patriarchate with reference to the preservation of the Holy Places.

The new Commission on Race Relations is in evidence when it is resolved "that we appeal to the Christian pulpits and to all religious people in our land to redouble their efforts and arouse public opinion to abolish the lynching evil; to see that public officials give protection, at any cost, against all forms of mob violence; and to assure all persons accused of crime a fair trial in regularly constituted courts of law." Back to the larger world we are led as the Committee authorizes an appeal to the churches for second-hand clothing for sufferers from the Russian famine. Approval is given for the rendering of service overseas by Dr. Montgomery as requested by the Baltic American Society.

On February 10, we at once turn to the Western Hemisphere. "The Administrative Committee urges that in connection with the coming Fifth Pan-American Conference, our nation do all in its power to cultivate amity and friendship with the Latin-American nations and so to prevent the development on our Continent of the spirit of distrust and suspicion that has led the European Continent into its present morass. We, therefore, urge that our delegates to the Conference make every effort to promote practical cooperation among all American countries, to dispel the impression prevalent in some Latin-American quarters that the United States might use its economic or political power in impairing the sovereignty of any Latin-American nation, to press for the largest possible reduction of armaments and to develop adequate machinery for the peaceful settlement of all questions that may arise between our nation and our neighbors on the South." A long resolution follows urging the government to "accept its full share of responsibility for bringing about an effective settlement of international problems." In more specific terms that go to the roots of the matter, it is still believed that "the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East." The Administrative Committee goes further this time: "We believe that our Government will not

be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property." Following approval of the election of Harry N. Holmes as a secretary of the Commission on Councils of Churches, it is decided "to refer the subject of practical steps for promoting goodwill between Jews and Christians, and combating Anti-Semitism, to the Commission on International Justice and Goodwill"—another initiative action which was destined to reach large proportions in years to come.

On both April 13 and May 11, Europe absorbs attention. The senior general secretary reported on his discussion of the proposal for a conference on the economic situation in Europe with Senator William E. Borah, chairman of the Committee on Foreign Relations. The Senate chairman did not consider that the foreign relations of the United States included any concern for Europe's economy. "Let them put their own house in order, or else get their League of Nations to take care of them," were his closing words. The Minister of Foreign Affairs in Moscow has been cabled: "The Federal Council of the Churches of Christ in America including constituency twenty million Protestant Christians who have shown friendship for Russian people by generous contributions for famine relief, respectfully urges Russian Government that in interest of humanity and religious liberty it reconsider reported decision to execute Roman Catholic and Eastern Catholic church officials."

The Commission on International Justice and Goodwill is authorized to issue another message supporting the Permanent Court of International Justice, following which Adolf Keller, secretary of the Central Bureau for Relief of the Evangelical Churches, reports on European conditions. In response the Commission on Religious Bodies in Europe is requested to confer with the denominational bodies relative to the arrangement of a Sunday of Brotherly Love, as proposed by the Central Bureau, in connection with which the cause and needs of the churches of Europe shall be presented.

The several commissions of the Council are again pretty much left to their own programs, as international problems continue on September 7, in a paragraph on Mexico.

The Administrative Committee of the Federal Council desires to express joyous satisfaction over the resumption of diplomatic relations between the United States and Mexico, thereby removing the last barrier to the uninterrupted relations of citizens of goodwill in these two forward-looking Republics.

At this juncture the Administrative Committee desires to record the fact that in spite of the disrupted conditions of international affairs in recent years, the Christian people of Mexico and of the United States have enjoyed a cordial intercourse which has been stimulating to us, and, we hope, also to them, and also the confident expectation that the new order will permit of an expansion and a strengthening of those ties and the exchange of rich intellectual and spiritual values which will be of enduring profit to both peoples.

Japan's "appalling calamity" through earthquake calls forth a message to the Christians of America. They are urged to cooperate heartily in the emergency program of the American Red Cross. "Pending accurate knowledge of the needs for reconstructing our Christian churches, schools, colleges, hospitals, orphanages and asylums, to which it will be our privilege also to respond, it is clear that the first and immediate need of Japan is for food, shelter, clothing and medicine. For this immediate need let us respond promptly to the call of suffering humanity in the spirit of brotherhood and for the practical expression of the ideals of the Kingdom of God."

Earlier solemn admonitions of certain elements in the Council's constituency appear to have faded from view as the Administrative Committee not only continues to express its judgments on the decisions before the Congress of the United States but is also far from timid in speaking to other nations:

The Administrative Committee of the Federal Council of the Churches of Christ in America expresses its horror and grief at the wanton murder of the Italian Commissioners on the borders of Greece and Albania. This, however, in our judgment, affords no justification whatever for the hasty and ruthless measures taken by the present Italian Government in an ultimatum which was so nearly identical with similar acts provocative of wars in the past. We also express what we believe to be the universal and earnest desire of American Christians that the whole issue be determined in an orderly way by such impartial tribunals as happily already exist. The world has a right to expect that great civilized nations will follow civilized methods in dealing even with difficult and irritating international disputes. Out of the great and terrible World War, the most important lesson which has been forced home upon us all is the imperative moral necessity resting upon nations, great as well as small, of following such methods.

The same pattern is followed in the meeting of October 5 when messages from the Far East are brought by Dr. Gulick and a gracious response is provided for. Another forward looking step towards the Near East is next taken. It is "the sense of this Committee that the Federal Council should invite representatives of the Eastern Churches to be present as friendly visitors at the annual

meeting of the Executive Committee of the Council and that the program committee should arrange for them to take some part in the program. We recommend that the Executive Committee at its coming meeting provide for the appointment of a permanent committee for the purpose of developing such relationships with the Eastern Churches as may be mutually helpful."

On November 9, our eyes turn to Europe as the senior secretary presents Monsieur and Madame Jules Jezequel of France, who address the meeting, M. Jezequel bringing fraternal greetings from the *Union Nationale des Eglises Réformées*. From France we look northward when the Administrative Committee approves the issuance of an appeal in the name of the Committee on Mercy and Relief, for the sufferers of Germany, and authorizes the appointment of a special committee, which shall include representatives of the religious agencies already carrying on such relief, to carry forward the appeal. The previous voluntary service of Adolf Keller representing the Council in Europe is made official by request of the Commission on Relations with Religious Bodies in Europe. Dr. Keller is appointed as "representative in Europe."

Having through the report of the Administrative Committee been given a constant world outlook, we turn to the commissions. The chairman of the Commission on International Justice and Goodwill, John H. Finley, has visited Europe from Sweden to Russia, Greece, Italy and France, and attended the National Assembly at Angora, Turkey. The Commission has also been alert in securing expert information from the Rhineland Commission in Germany. Lord Robert Cecil had addressed a meeting on the League of Nations and Augustin Edwards, President of the Third Assembly, had given "an inside view" of the League. Economic conditions in Europe had been surveyed by Fred I. Kent of the Bankers Trust Company, and he had shared his knowledge with the Commission. The resumption of relations between the United States and Mexico had been followed up and a message of goodwill had been sent to President Obregón, to which he had replied: "Your message of yesterday gives me profound satisfaction. I think acts such as this are the ones that most efficaciously can harmonize the common interests of the sons of this continent. In the name of my people and the government of this country I offer you my sincere gratitude."

The Commission had been informed on affairs in Haiti and San Domingo through conference with a representative of the Department of State,—an illustration of the means by which accurate knowledge was constantly sought. Indeed, it may be added that the data of the Commission on International Justice and Goodwill

was seldom challenged. The writer recalls the many luncheons, dinners and conferences during this period, when churchmen, business leaders and political figures mingled their judgments for the guidance of Sidney L. Gulick and George W. Wickersham.

In view of subsequent history we should have on record the efforts of the Council at a moment when the disasters of 1941 were already shaping up. Early in July, Dr. Gulick returned from his extended trip through the Far East. His full report had been published as a volume entitled *The Winning of the Far East*. Dr. Gulick had made an extensive preliminary study of Far Eastern problems, as for three months he visited the principal cities in eastern and central China. The "official" trip began in February and ended in June, during which time he delivered the message in all the main centers in Japan, Korea and North China. He was fortunate in being able to attend at Shanghai (May 10-15) the first annual meeting of the National Christian Council of China, and in delivering the message of the Council to that official body which represented the churches and the missions in that land. During those months the Federal Council's messenger met scores of the leaders and actors in the affairs of those Far Eastern countries, in addition to missionaries, pastors and educators, and had many opportunities for public addresses in educational institutions and before business groups. Both on his way to the Far East and on his return Dr. Gulick took time in California and in Honolulu to study afresh the Japanese problems in those centers. During the period of his absence and since his return, the United States Supreme Court had decided several test cases dealing with Japanese rights and privileges in the United States. Not only was it decided that, under existing laws, Japanese are not eligible to naturalization, but that States have the constitutional right to enact discriminatory legislation forbidding them as aliens ineligible to citizenship to buy or lease agricultural land or even to cultivate land on crop contracts. These laws apply to Chinese and all persons who are neither "white" nor "persons of African birth or descent." This was illustrative of the opposing viewpoints of the American church bodies and their government.

An outstanding feature of the year's work was the "Conference on International Relations from the Christian Point of View," held in cooperation with the Chautauqua Institute for five days. Professor Irving Fisher spoke on "The League of Nations or War." President Henry Noble MacCracken, of Vassar College, presented recent developments in the educational world of Europe under the title, "Education for International Goodwill." Harry N. Holmes, recently from Great Britain, described the "Cross Currents of

Christian British Thought Towards the Problems of Europe." Rev. George R. Montgomery discussed "The Minority Races of the Near East" and "The Near East and America's Duty." Dr. Sidney L. Gulick gave four addresses, entitled respectively: "The Christian Movement in Japan," "Present Day China and the Nations," "Recent Developments in Korea," and "The Liberal Movement in Japan." Bishop Wilbur P. Thirkield, who for several years had been in charge of the Methodist Episcopal work in Mexico, Central America and Peru, delivered an address on "What About Mexico, Our Neighbor Next Door?" Rev. Peter Ainslie spoke on "The Church and the Permanent Court of International Justice." Hon. George W. Wickersham delivered a notable address on "What the League of Nations Is Doing." Charles S. Macfarland spoke on "International Movements Among the Churches." The numbers in attendance at the various sessions of the Conference varied from two thousand to three thousand in the mornings and evenings, and were drawn from all parts of the United States.

Looking at another aspect in the field of education, the Commission had sent to all senators and to the Senate Committee on Foreign Relations, copies of the declaration by the Administrative Committee, urging American membership in the World Court, and called attention to the fact that there is "no international question on which the religious sentiment of the country is more united than the importance of our nation's immediate participation in the Permanent Court of International Justice." During the spring it had become clear that the Senate would not be likely to accept the proposal unless the entire nation were clearly and strongly behind it. A nation-wide campaign of education was imperatively needed. Literature was prepared and issued in August proposing the observance of Armistice Day as World Court Sunday and the week preceding as World Court Week. A document entitled *The Churches of America and the World Court of Justice* was prepared with the help of such experts as George W. Wickersham, Elihu Root and Charles P. Howland. The World Court pamphlet was sent to 70,000 pastors. On November 21 a delegation of representative church leaders waited upon President Coolidge and Secretary Hughes to present documents expressing what was believed to be the mind of the churches in regard to American membership in the Court. Yes, it all appears to have failed. But that does not answer the question as to the responsibility for that failure. That record belongs to a history of the United States.

The Commission on Relations with Religious Bodies in Europe records the extension of the Central Bureau of Relief, not only for the European churches, but also for the American churches as a

channel through which relief funds may flow from Protestantism here to Protestantism in Europe. Rev. Chauncey W. Goodrich, formerly pastor of the American Church in Paris, was appointed by the Bureau as its American representative for a campaign to be conducted on behalf of the relief program of the Bureau. This is followed by a supplementary statement from Dr. Goodrich: "Every report in Europe reveals a graver situation. More and more church orphanages, hospitals, schools and deaconesses' homes are closing. Religious publications have largely been suspended. Increasingly, in certain countries pastors are being driven by the hunger of their families to work in offices or fields or mines which will provide the bare necessities of life. In Germany one-fifth of the pastors have been compelled to give their time and strength thus to mere breadwinning. In Hungary, where many pastors now receive a salary of but two dollars per month, the proportion appears to be larger. The situation of two million Hungarian Protestants who find themselves, by the establishment of new boundaries, in alien countries is pitiful. Repressive legislation is depriving them of schools and making it exceedingly difficult, sometimes to the point of impossibility, to maintain their churches. In Saxony the Communistic Government discriminates against religion by the exclusion of pastors and religious workers from any share in relief funds. These are points where the situation is acute; but everywhere in countries embracing together a Protestant population of 50,000,000 from France on the West to Latvia and Poland on the East burdens and distresses of various kinds have come upon the churches in consequence of the war, so that in some regions Protestant institutions are threatened with collapse and extinction." Record is made of more than three million dollars already sent to Europe.

The Commission on Relations with France and Belgium reports through William Sloane Coffin. "The new headquarters contain the offices of committees representing practically all French Protestantism. The following churches have been rebuilt or repaired: Reims, St. Quentin, Nauroy, Fresnoy, Lème, Monneaux, Wanquentin, Arras, Achicourt, Liévin, Hénin-Liétard, Bruay, Lille, Roubaix, Caudry, Walincourt, Cambrai, Saulzoir, Verdun, Soultzeren, Château-Thierry (manse), Hargicourt (manse and parish house), Quievy, Cernay; and the following are in process of reconstruction: Château-Thierry (church), Compiègne, Verdun (manse and parish house), Hargicourt (church), Cambrai (manse)." Constituent bodies of the Commission had supplied 600,000 francs toward the Protestant Headquarters in Paris which had cost about 900,000 francs.

The National Huguenot-Walloon New Netherlands Commission reported that "a preliminary event for the Tercentenary took place in June in the cornerstone-laying of the Huguenot Memorial Church in Staten Island, the ceremonies being attended by the chairman of the Executive Committee, Rev. Charles S. Macfarland, and the director, Rev. John Baer Stoudt. The most cordial response had been met with on the other side of the water. Committees had been set up in France, Belgium, Switzerland, Italy (in the Waldensian region), Holland, and England."

J. Ross Stevenson and Charles L. Goodell, reporting for the Commission on Evangelism, believe that prominence far beyond the real importance of the matter is being given to certain purely intellectual aspects of truth. There is need for great wisdom and for brotherly forbearance in mooted matters, so that the Church will not be tempted to lose the spirit in its defense of the form. "We are about a great work and cannot come down from our high task to exhaust ourselves in lesser things. A brotherly and irenic attitude on the part of the Church would surely be a fitting example for her to set before warring nations and bitter factions."

Shelby M. Harrison, chairman of the Commission on the Church and Social Service, introduces a new secretary for the department of Community Relations, Carl Barnett. A Committee on Delinquents is seeking to interest communities in jails and their inhabitants, and is engaged in a study of the work of chaplains in state penitentiaries. Notable once more in this period were conferences in Industry. Twenty-two Industrial and Community Conferences had been held during the year. The plan was to address or counsel with organized groups—pastors, chambers of commerce, luncheon clubs, women's clubs, councils of social agencies, labor temples, colleges, universities and special schools. The themes discussed were: Christian Principles in Industry, The Seven-Day Church—Its Social Program, Housing and Administration, Relations Between the Churches and Social Agencies, and Religion and Labor.

Secretary Tippy and the denominational secretaries had devoted themselves to schools and institutes during the summer. Dr. Tippy had become executive secretary of the Commission on the Church and Economic and Industrial Problems of the Universal Christian Conference on Life and Work, to be held in Stockholm in the summer of 1925. During the Spring the research bulletin on the twelve-hour day in the steel industry was completed, involving the compilation of data from many sources and some extensive statistical work. In connection with the preparation and issuance of this bulletin a publicity campaign for the abolition of the twelve-hour day was carried on. The heads of the industry had considered

for a year the request of President Harding that the long shift be abolished and on May 25 issued a statement emphatically rejecting the proposal. Within a few weeks, however, the American Iron and Steel Institute reversed its decisions. Thus was concluded an effort of the Federal Council which began as early as 1910.

Another secretary is introduced to us as he begins a useful and notable career, in the person of Benson Y. Landis as Dr. Johnson's colleague in Research. Dr. Landis, then but 26 years of age, came to the Federal Council highly equipped by education, had been a teacher at 21, when he began a record of patient study in the fields of economics and rural life. Seldom appearing in the limelight, his hand and head may be seen in the background of our story from this time on, embodying the scrupulous accuracy and educational method which has always characterized the Department of Research.

George E. Haynes and Will W. Alexander, for the developing Commission on the Church and Race Relations, tell us that their "faith that the white and Negro people would respond to an appeal through the churches for understanding and cooperation between the races, and our conviction that our program and methods were sound and would meet their approval, have been justified in no uncertain way." Let us spend a little extra time on this report in a new field:

"CHICAGO, ILLINOIS. An interracial conference was held in Chicago on May 6, of about seventy-five representatives of the Church Federation of Chicago, the leading social agencies, the Y. M. C. A., Y. W. C. A., departments of the city government, and several large industries that employ Negroes. Its recommendations were adopted by the Chicago Church Federation; a Commission on Race Relations of about sixty members, including some of the strongest white and Colored citizens of the city, was appointed with Dean Shailer Mathews as chairman. The Commission was particularly effective last spring in the tense racial situation following a clash between police investigators and some Negro citizens on the south side."

"TOLEDO, OHIO. Under the leadership of the Council of Churches, a survey of Negro life and race relations was made by F. B. Washington, Director of Research, Associated Charities of Detroit. On October 31 about one hundred white and Colored leaders of the social, civic and religious agencies of the city spent a day in hearing and discussing the facts and recommendations of this survey."

"JOHNSTOWN, PENNSYLVANIA. The last day of August a Negro man of desperate type shot six policemen, mortally wounding four of them in Rosedale, a suburb of Johnstown. There was fear of a race clash, as the Mayor of the city is alleged to have ordered all

Negroes less than seven years resident to leave town forthwith. One of the Commission's secretaries went to Johnstown to ascertain the facts and confer with some of the principal white and Negro church leaders. The outcome of the visit was that one of our secretaries was invited to return, and spent a Sunday and Monday speaking to two of the leading churches, one white and one Colored, to the Ministers' Association and conferring with white and Negro leaders. He left with assurances that some form of interracial activity for improving conditions and race relations would be undertaken." "Conferences have been held and in most cases interracial committees appointed in cities extending from Boston to Atlanta, Chicago and Kansas City."

Herbert L. Willett reported that new quarters had been secured in the Chicago Temple Building where the Western Office is contiguous to the offices of the Chicago Church Federation, the Council of Church Boards of Education, and the Council for Schools of Religion, while in the same building there are the offices of the Presbyterian, Methodist, and Disciple Mission Boards.

The following affiliated, cooperating and consultative bodies continue to provide statements of their service: Home Missions Council, Council of Women for Home Missions, Federation of Women's Boards of Foreign Missions, Council of Church Boards of Education, Young Men's Christian Associations, Young Women's Christian Association, Committee on Cooperation in Latin America, Student Volunteer Movement for Foreign Missions. If we may again go off the record, it seems worth while to ask and answer the question—How much did this mean? We have already recorded the several occasions on which attempts had been made to develop some kind of organized cooperative relation with and between these bodies in a more or less constitutional manner. These successively failed but by the enrollment of these bodies as affiliated, cooperating or consultative, a representative of each attended the meetings of the Administrative Committee of the Council. This counsel and advice was often valuable and the Council was helped to guide its own course in such manner as to avoid duplication. The result was that, without any organized relationship, the several bodies gradually coordinated some of their activities by natural processes. However, let there be any casual word suggesting any hint of supervision by the Federal Council, or of organic relations and there was evident resentment. On one occasion at this time the writer consulted with the executive of one of the interdenominational bodies proposing that the secretaries of these organizations might meet for counsel. He suggested that a conference be called by whoever might be the most aged executive. The reply

was that the whole business had better be forgotten. If any such council were to be called it ought to be by action emanating from the Federal Council. But that would not do because it would imply an authority on the part of the Council which would not be accepted! There were but two periods when there was any really organized cooperation among these agencies, that of the General War-Time Commission and that of the Interchurch World Movement.

We now find ourselves again with the Executive Committee in Columbus, Ohio, and in the Central Methodist Episcopal Church on the morning of December 12, 1923. With the foregoing reviews of the year in our hands and minds, we are called to order by vice-chairman Rufus W. Miller. Elias B. Sanford, honorary secretary, now eighty years old, sends his annual greeting, which is followed by the now almost customary messages from such sources as Mr. Tsamados, Chargé d'Affaires of Greece at Washington; Mr. Hanihara, Japanese Ambassador; Sao-Ke Alfred Sze, Chinese Minister; Count Szechenyi, Hungarian Minister; Baron de Cartier of Belgium, and President O. Heröld and Secretary Adolf Keller, of the Swiss Church Federation.

The afternoon meeting of December 12, at which Chairman F. W. Burnham presided, was devoted to a discussion of evangelism, followed by consideration of community cooperation in state and city councils. The evening was given to the usual public meeting on the Social Mission of the Church. General discussion continued the next morning on the question: "What the denominations desire to have the Federal Council be and do." President Robert E. Speer closed the colloquy by speaking on "What the Federal Council needs from the denominations in order to be able to serve them more adequately?" in an address with which this chapter was introduced.

In the next session, the same general theme was continued in efforts to answer the question, "How can the churches join in larger service for Interracial Cooperation and Goodwill?" In an evening public meeting, Mayor Thomas of Columbus introduced Fred B. Smith to preside while the subject of "Law Enforcement" was presented by speakers including United States Senator Woodbridge N. Ferris. We may note that the influence of this session appears later in an action taken by the Executive Committee appealing to members of the churches "to uphold, by precept and practice, obedience to and enforcement of all the laws of the land," especially of those on Prohibition.

The Executive Committee passes from two days of general survey to specific action. The Editorial Council of the Religious Press

is advised to make a sorely needed study of the "strength, weakness and needs" of the religious press. The more recently developed Commission on the Church and Race Relations was in mind when an action which had been taken by the Federal Council in 1920 was reaffirmed: "We strongly endorse the pleas of the Negro for equal traveling accommodations for equal charges. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation, but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds. Qualifications for franchise should be administered irrespective of race, creed or color."

As a matter of fact there was little at this meeting beyond the general approval of the work and proposals of the several commissions and the comprehensive survey of the field of the Council's work to which we have referred. This was enlarged upon when William Adams Brown, chairman of the Committee on the War and the Religious Outlook, sought to answer the question, "How can the churches promote a more Adequate Movement for the United Study of the Meaning of Christianity for our Contemporary Life?" The entire program was in the form of such general questions looking towards a larger influence of the Council.

It is not until we look in at the sessions on International affairs that we are called to consider concrete advances. We are taken out of the more contemplative mood induced by such a broad question as that raised the day before by William Adams Brown. Let us follow through this session. The program of the afternoon's discussion was continued with the theme, "How Can the Churches Unitedly Be of the Largest Service in Building a Christian International Life." Dr. Willett described "What is being done in America through the Federal Council." Dr. Frederick Lynch presented the work of the World Alliance for International Friendship through the Churches. Dr. Cavert outlined "What Is Being Done by the Agencies for International Relief," emphasizing especially the needs of the suffering in the Near East and Germany and pointing out the efforts being made by the Federal Council to help meet the needs.

The next phase of the discussion was "A Survey of Some of America's International Relations from the Standpoint of Christian Ideals," which was participated in by Rev. Samuel G. Inman, secretary of the Committee on Cooperation in Latin America, who spoke on Latin America; Mr. James G. McDonald, chairman of the Foreign Policy Association, on "International Relations in and with Europe"; and Rev. Sidney L. Gulick, secretary of the Commission on International Justice and Goodwill, who presented a

declaration of policies and program of the Federal Council in promoting international goodwill.

One after the other we have had before us phases of a world in tragic needs and the efforts of the Council to meet them: "The Executive Committee urges during the coming year the continued support of the Near East Relief in order that the children saved by America in the Near East may not perish." The Administrative Committee is instructed to provide for the appointment of a permanent committee for the purpose of developing such relationships with the Eastern Churches as may be mutually helpful. Rev. F. W. Burnham, chairman of the Executive Committee, and Rev. John M. Moore, chairman of the Administrative Committee, are appointed as official visitors to the churches of European countries.

If we supplement these with items from the report of the treasurer on relief work, we have an international outlook of some magnitude. It was at about this time that the writer received an almost characteristic letter from Secretary George R. Montgomery, then at a meeting of foreign diplomats in Europe. The representative of the United States government had expressed his gratitude for the interest of the churches, while "he deeply deplored the unconcern of his own government." Thus the unhappy contrast continues. While the Congress of the United States holds aloof from international responsibility, the Federal Council not only develops its own international policy, but persists in repeating its appeals to its government, as illustrated in this unheeded message of the Administrative Committee in 1923:

First: We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems.

Second: We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding in his message to Congress on December 8, 1922, when, in referring to that agreement he said, "It might be made a model for like assurance whenever in the world any common interests are concerned. . . . We believe . . . in the value of conference and consultation, in the effectiveness of leaders of nations looking each other in the face."

In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armaments, that we are ready to make, in common with other nations, whatever concessions, financial or

otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies, but our former enemies. Bankers, economists, and business men are telling us that only the re-establishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-interest, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our country is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

But just what the Secretary of State, to whom this plan was personally presented, may have done with it, history fails to record. As the writer has observed:*

During all these years, while the course of national and international church bodies has been constant and consistent, the Congress of the United States has resembled the traditional donkey between the two bales of hay, starving because he chooses neither. The nation has held aloof from the machinery and agencies of peace, proclaimed a specious neutrality, and at the same time neglected to provide the measures of force required by a conflict made inevitable by our attempted isolation. Likewise, we secured possession of far distant territory, left without either political or military measures of protection. Our government has ordered open doors in other parts of the world while closing its own. Dollar diplomacy had its day, and the "big stick" obliterated the hesitant soft-spoken voice. We expanded while condemning expansion. And to change the metaphor, while our destinies became involved in a world order, we sought security by hiding our heads in the sand.

* *Pioneers for Peace Through Religion.*

CHAPTER XVIII

RESEARCH AND EDUCATION UNDERGIRD THE SOCIAL TASK, 1924

THE Administrative Committee in 1924 follows the newly established course. The several commissions, now more directly representative, appear to be running according to form and are, for the most part, left to report to the Quadrennial meeting. Two features characterized the year, continued reorganization and further preoccupation with world affairs. The former consideration began on February 8 when the president of the Council was requested, with the approval of the denominational officers, to select a committee from among the constituent bodies "to consider and present to the Quadrennial Council recommendations on matters of general policy in the cooperative work of the churches." On May 9, the Committee requested the Committee on Policy to take into consideration suggestions as to the make-up of the Commissions "especially as to the addition of members representing other organizations interested in the causes on which the Commissions are concentrating, though not organically related to the Council or the churches which are members of the Council." One recalls the contrary course of the earliest years in the establishment of local federations.

Another old problem of relationship was considered on June 13 when a change of attitude also appeared in a resolution adopted by the Association of Executive Secretaries of Councils of Churches, who no longer wanted complete detachment.

WHEREAS, It has been brought to our attention that in certain cases, cooperative agreements have been entered into between the Administrative Committee of the Federal Council and the executives of other national bodies, these agreements involving an implied recognition that has given the impression to local representatives of national bodies that the local councils of churches had by such cooperative agreements, been bound; and

WHEREAS, These agreements have in certain instances proved an obstacle in the way of negotiations undertaken to secure better cooperation with organizations operating in the field of the local Councils of Churches; therefore, be it

Resolved, That the facts underlying this situation be conveyed by a committee of one or more representatives of the Association of Executive Secretaries to the Administrative Committee of the Federal Council of Churches as a basis for the suggestion that steps be taken looking toward closer cooperation between the Federal Council and the local Councils.

A further step was taken in this direction by requesting the Association of Secretaries to name one of its members to sit with the Administrative Committee. Thus while, in the earlier days when the Council was weak and needed the support of local federations, many of these bodies had disclaimed any connection with the Council, that tendency had gradually been reversed.

Another action, on November 14, was designed to check the tendency of the Commissions to issue pronouncements on their own responsibility. An Advisory Committee of five members on publications and publicity of the Council was appointed, whose purpose should be to consult with the editors of the Council's publications, to review the materials issued and "to consider whether they are true to the positions officially adopted by the Council." This committee soon came to be a guiding group whose decisions, while generally accepted, at times gave rise in the Administrative Committee to sharp discussion led by the secretaries and members of the several Commissions.

Let us review the course of the Council as it appears in the records of the Administrative Committee, from month to month. On January 18, Adolf Keller appeared in his new relationship as European secretary and Ernest L. Mills reported on the relief work of the Council in Germany. We have another glimpse of a situation which, for many years, called for both courage and caution. Dr. Gulick reported on the hearings of the Senate Committee on Immigration to which he had been called. The anti-Japanese delegation from California occupied the first day, representatives from the churches the second, and ex-Senator Phelan of California the third. Mr. Phelan charged Dr. Gulick with being an agent of Japan. Europe again came into view, when Dr. Montgomery reported that Bishop Brent had been elected chairman of the newly organized Committee on Relations with Eastern Churches. Dr. Chauncey W. Emhardt and Dr. Burnham had been authorized to act as friendly visitors to the Eastern Churches and it was hoped that arrangements might be made to send Dr. John S. Zelig to Russia to make a study of the situation there. The Committee on Mercy and Relief is ordered to keep "fully prepared to act without delay in initiating appeals in the name of the churches" when emergencies arise, and to continue in conference with the American Red Cross. Clyde F. Armitage and John W. Herring are named to direct the relief work of the Council for Germany. On June 12 our eyes are turned again to Japan to whose Christian churches a message is ordered. At the same meeting Professor Cleland B. McAfee of McCormick Theological Seminary is named as a messenger to the Far East. And on November 14 we are reminded of the enlarged service of the Coun-

cil on these relations when Dr. Gulick reported for the Commission on International Justice and Goodwill that Donald Brodie, for several years private secretary to Charles R. Crane, former United States Commissioner to Russia and Turkey, had been elected associate secretary of the Commission.

As we study the Commission reports the programs show little change except that of expansion of service. The Commission on Councils of Churches tells us that there are now forty-eight cities in the United States in which the cooperative work is well established through the securing of executive leadership. We are also given a glimpse of a problem which remained in that category for many years, namely, the duplication of work through the lack of unity or coordination between Councils of Churches and Councils of Religious Education. The Commission on Evangelism and Life Service is emphasizing the training of the home and Sunday School as the most fundamental elements of Evangelism. Notable is the cooperation between the denominational agencies in approaches to the local field. "The universal testimony is that nothing has contributed more to the growing spirit of unity among the churches than to see representatives of the Baptist, Congregational, Disciples, Dutch Reformed, Episcopal, Evangelical, Lutheran, Methodist, Presbyterian, United Brethren, Reformed, and many other churches standing on the same platform and without a discordant note proclaiming the great evangelistic message. There has been opportunity also for the representative of each denomination to meet his own people for such denominational emphasis as he thought best to give. These meetings have been held in scores of cities, and in many we have repeated our visits because of the insistent demand of the churches." Drs. Stevenson and Goodell venture to raise two vital questions because of the decline in conversions reported for the current year. "First, there have been theological discussions, not always in the kindest spirit, which have distracted the Church from its high task of being the salt of the earth and the light of the world. Such discussions have at times been acrimonious. Second, there are others who feel that the emphasis upon denominational drives for money has been too great and energy has been diverted from spiritual work, bringing in the end an unsatisfactory showing even in the offerings so strenuously insisted upon. It is not necessary to force either or both of these answers. Only one of the large churches has made a greater gain this year than last, and this denomination has with full purpose of heart put evangelism at the head of all her efforts, and doing that, her financial return has been also great." Another significant question is raised—the use of the radio. Some are questioning its

spiritual value and are affirming that many remain at home from the morning service, and hear the message without spiritual or physical preparation. "All the accessories of worship are absent, and the critics say that under such circumstances the prayers themselves lose most of their value, the family is confirmed in habits of personal indolence, and the Church and pastor lose the inspiration which comes from their presence in the sanctuary." This opened a long story to appear later.

The Commission on the Church and Social Service had extended its effort to bring some unity in the organization and service of the "host of agencies" engaged in this sphere. The need for a correlation of programs is almost unanimously admitted by the educational leaders in the churches, but there is at present no common understanding in accordance with which each agency approaches its work in the light of what is being contributed by the others to the total education of the individual. The result is that these bodies are often competing with one another for the attention of the same boys and girls, while other groups in the community are unreached by all of them. The most that has been gained has been success in securing conference from time to time.

The Commission on the Church and Social Service has extended its community conferences during 1924, when an experiment was tried in Ohio, in cooperation with the Ohio Council of Churches. Advantage was taken of existing County Councils of Churches, and consultations were held in fifty-five counties and larger centers of population. Five teams were organized for a period of three Sundays and two intervening weeks, and a rural specialist was placed on each team at the request of the County Councils. Thus, more and more the services of the Council and the State and Local Federations were being coordinated in practice. Another feature had been an increasing cooperation or concerted action with the National Catholic Welfare Council and the Central Conference of American Rabbis in certain projects. "At a time when the nation is rent by religious controversies, the people have had the edifying spectacle of Protestant, Catholic and Hebrew trusting each other and working together for social welfare."

Increased attention was being given to the social programs of local churches. Miss Helen Ward Tippy had conducted studies and developed a bureau of information on the best experimentation by the various denominations in different types of local churches, rural and urban. Carl H. Barnett, secretary for Community Relations, had also been occupied in research in the development of various types of local churches. A Speakers' Bureau, centering mainly on industrial problems, had been created for the use of

church forums. A recent study had been completed of churches in business blocks at the request of the First Christian Church of Oakland, California. An illustrated lecture on The Housing of the Seven-Day Church, with lantern pictures of some of the best recent buildings of different denominations, with special reference to social requirements, had been prepared and duplicate sets made for denominational secretaries. A Committee on Child Welfare, to deal first with the problem of church institutions for the care of children, with Henry W. Thurston of the New York School of Social Work as its chairman, consisted of denominational officials responsible for such institutions and of specialists from the field of child welfare. An arrangement was perfected with the Child Welfare League, by which that organization put a secretary into the church field, working in liaison with the Committee on Child Welfare. With the friendly assistance of the American Prison Association, the National Committee on Prisons and Prison Labor and the Russell Sage Foundation, a Committee on Delinquents had been set up under the chairmanship of Rev. Charles N. Lathrop, with a membership of officials of churches and distinguished specialists working in different fields of delinquency.

Members of the Secretarial Council of the Commission have given a part of each summer for the last three years to lecturing at pastors' summer schools of affiliated denominations, especially Drs. Taylor, Holt, Armstrong, Cavert, Sanderson and Tippy. The latter has been on the faculties of twelve schools during the quadrennium lecturing on "The Social Principles of Jesus," and "The Program, Staff and Administration of the Seven-Day Church."

The Commission on the Church and Race Relations has met with success beyond sanguine expectations — both white and Negro churches, North and South, East and West, having responded with an unexpected enthusiasm to a genuine effort to encourage the practice of interracial cooperation. Mainly as an outcome of the interracial conferences, interracial movements have been stimulated and have developed in nearly all of the communities where the conferences were held and in several other cities. In all, such committees or commissions have been started in seventeen cities.

The newly created Department of Research and Education will have as its purposes: "1. To act as a liaison office between the different church organizations which are carrying on research and the social agencies which are interested in moral and religious questions; 2. To assemble the relevant materials on the religious and ethical aspects of industrial and social questions and put them in convenient form for use by pastors and others in the churches; 3. To make more easily accessible to the churches the work of

other organizations which are producing research of interest to religious and social workers; 4. To make such occasional independent investigations as may from time to time be called for, but not doing so when other qualified bodies are prepared to do the work." A study course on "Christianity and Economic Problems" deals in a constructive manner with the most serious of such problems, being designed especially for use by discussion classes of adults in churches and Christian associations. A handbook for ministers and church workers entitled "Social Work in the Churches" filled a long felt need. "The Coming of Coal," written by Robert W. Bruere, is an account of the development of a great basic industry with reference to its social and spiritual implications. "The Deportation Cases of 1919-20," by C. M. Panunzio, was the result of a study of the treatment of aliens whose deportation was sought by the government on political grounds. "The Denver Tramway Strike" was a first-hand investigation of a significant industrial disturbance and of the unique effort on the part of local churchmen to investigate it. During the past three years an annual Industrial Review of the Year has been published for the use of pastors in connection with Labor Sunday. "The Social Gospel and Personal Religion" was a concise presentation of the relation of the individual and social phases of human life to religious experience.

The survey of the rural field, begun in Ohio in early years, is resumed by Dr. Landis. A study of Farmer-Labor Cooperation in the Northwest was made during the summer of 1924. The largest single piece of research in this field has been a study of "The Social Aspects of Farmers' Cooperative Marketing," a report upon the social policies and activities of rural marketing associations. It is designed to give the local pastor and community worker and the student of cooperation concrete data on types of organizations. The department is establishing an annual "Agricultural Review of the Year" and is making an interpretation of a series of important studies on rural costs and standards of living which are being conducted by the United States Department of Agriculture. Plans have also been made for a study to stimulate discussion of "Ethical Standards in Agriculture." Another new feature had appeared in 1924, when a Summer School of Religious Drama was conducted in connection with the Summer School of Religious Education at Auburn Theological Seminary. Seventeen full-time students attended this school and fourteen students taking other work at Auburn took one or more courses in religious drama. Instruction was given in principles of educational dramatic method, pageant direction, music and religious drama, and history of religious drama.

This department has also extended its studies to the field of in-

ternational relations. While Dr. Tippy is rendering executive service with the Universal Christian Conference on Life and Work, to meet at Stockholm in 1925, Dr. Johnson has cooperated in the work of a "Conference on Economic Factors in International Relations" on which are also representatives of The National Catholic Welfare Conference and the Central Conference of American Rabbis. This conference is engaged in a study of economic causes of war and international friction and rivalry and has made an analysis of these factors in the relations of Mexico and the United States. Dr. Johnson gave assistance in the preparation of the report on "The Church and Industry" for the Universal Christian Conference on Life and Work.

William Adams Brown, chairman, and Samuel McCrea Cavert, secretary of the Committee on the War and the Religious Outlook, report on another phase of the educational work of the Council: "Many interdenominational committees and organizations have been formed to *do* things. Here is one that has been brought together solely to *study*. Its members are convinced that the churches need, first of all, to do serious thinking and need to think together." A description of the six volumes published by the committee thus concludes: "The recent development of the Department of Research and Education in the Federal Council, it is hoped, will make possible the fulfillment during future years of the ideal to which the Committee on the War and the Religious Outlook during the period immediately following the War has tried to make a modest contribution."

International affairs follow the now continuous program. Following a general review of the first three years of the Quadrennium, the report of the Commission on International Justice and Goodwill continues: "During the autumn and winter of 1923-24 the major part of the Commission's activities was devoted to the campaign in support of American adhesion to the Permanent Court of International Justice. In connection with the campaign, representatives of the Federal Council held conferences with Secretary Hughes, President Harding and President Coolidge on four different occasions. The cooperation of the religious organizations in behalf of a judicial settlement of international disputes has been notable and has made a deep impression. Early in the year 1924 American-Japanese relations came suddenly to the front because of a section of the immigration bill proposing to deny admission to the United States of 'aliens ineligible for citizenship.' This section proposed to annul the 'Gentlemen's Agreement' with Japan for the regulation of Japanese immigration and to substitute a flat exclusion of all Japanese with only a few exceptions for temporary

visits. The proposal would not only abruptly abrogate the agreement but also violate the treaty of 1911. The ultimate results of that needless and wanton act will slowly appear as the decades pass. A deep wound was inflicted on Japan's feelings of goodwill and admiration for America. Her resentment and mortification were revealed by the scores of meetings of protest held in all the principal cities of Japan on July 1, 1924, the day when the law went into effect. Both Houses of the Diet in special session passed solemn resolutions of protest: they declared that their protest would not be dropped until the wrong had been righted and a basis for right and honorable relations for permanent friendship had been laid. The thought and feeling aroused by our act among Japan's leading citizens have been described in striking form by Dr. William Axling, a missionary of the American Baptist Foreign Missionary Society, in a pamphlet entitled 'Japan Wonders Why,' published in June by the Commission."

The writer recalls the deep concern of officers of the Council when it was learned that the "Gentlemen's Agreement" was in danger of being annulled. Bishop McDowell and the writer spent over an hour with President Coolidge on the subject, but he did not need to be persuaded. Mr. Coolidge spoke freely. He had done his best to bring Congress to reason, but said, "they have lost all sense of restraint. Neither I nor their leaders can do anything with them." The President did not try to hide his mortification. It was at about this time that the writer took occasion to call the President's attention to attacks on the Council by uninformed members of Congress, following which a letter came from him expressing his deep appreciation of the service of the Council in international relations. Upon one occasion when the Council was under attack on these issues, President Coolidge invited the President of the Council to dinner for conference.*

Reverting to relations with Japan, throughout this entire period and more particularly after the annulment of the "Gentlemen's Agreement," Dr. Gulick's conferences and correspondence were, in substance, replete with notes of warning. The Japanese were an obedient people. The Military Party would make the most of this event. If they secured control Japan would become a menace to the peace of the world. From this time, we shall find the Federal Council redoubling its efforts to cultivate friendship between the *peoples* of the two nations.

Mexico had received continued consideration. During the fall and winter, Dr. O. W. E. Cook, a missionary of the Methodist

* See *Across the Years*, page 270.

Episcopal Church, was secured for special service; and in October, 1924, in cooperation with a group of business leaders the Mexico Society was established in New York under the presidency of George Foster Peabody.

While from the earliest days, the Federal Council had, from time to time, lifted its voice in behalf of the Jews, we now come to a more continuous policy and the beginning of a long story. A sub-committee to combat the rising tide of anti-Semitism in the United States has been formed. Alfred Williams Anthony has served as its organizer. In November, 1924, John W. Herring became its secretary. The objectives of the Committee were: "(1) To ascertain the causes of racial illwill and to discover how these causes may be removed or modified; (2) To establish contacts between Jews and Christians in cities where conditions make it advisable, so as to have several centers throughout the country of people seeking to promote understanding and cooperation; (3) To discover the things within a community, social and political, which both Jews and Christians may do in cooperation and so aid each other in human welfare and community benefits; (4) To watch the press and other public utterances and endeavor to correct false and irritating statements and promote the spread of sound and proper information; (5) To create a literature which will help shape a better public opinion."

Meanwhile, the Ecumenical Movement of the churches enlarges. Through the Commission on Relations with Religious Bodies in Europe, with the aid of friendly visitors to and from Europe, the Central Bureau for Relief of the Evangelical Churches of Europe has expanded, with Adolf Keller in Europe and Chauncey W. Goodrich in the United States as its administrators. "The total amount of gifts for relief passing through the office of the American representative in the first year, ending September 30, 1924, was \$210,685. It should be added, however, that the information disseminated and the appeals made from this office have prompted many other important gifts in aid of European Churches, which have passed through denominational channels to the recipients abroad. While the primary function of the Bureau is to bring relief in a tragic crisis, it is accomplishing other things of permanent value. In four hundred years it is the first organization officially approved by Protestant churches of the Continent, uniting practically all of them in common action. Already the influence of the Central Bureau, in commending federative action to the different bodies to which it is related, is marked. Church Federations already exist in France, Germany, Sweden, Switzerland, and Spain, and the churches of Czecho-Slovakia have applied to the Central

Bureau for suggestions as to the formation of a National Church Federation." *

A final report of the former Commission on France and Belgium, now becoming a sub-committee, lists the twenty-five churches rebuilt or repaired largely through help received from the United States. Since 1915, there has passed through the Treasury of the Federal Council for the Protestant Churches of France and Belgium,—in round numbers—\$1,500,000. Large amounts have also been sent directly by denominational and other agencies.

Much in the way of popular interest in European relations had been added by the exercises of the Huguenot-Walloon New Netherlands Commission. The report of John Baer Stoudt, director, tells us that "The national and patriotic interest attached to the Tercentenary as the anniversary of an event in our Colonial history, has been commemorated by our Government in two striking ways: by the issuance, first, of the Huguenot Half Dollar; and second, of the Huguenot-Walloon Tercentenary stamps, for which the Commission submitted the designs." "The initial civic functions of the Tercentenary took place at Mayport, Florida, on May 1. The occasion was the unveiling of the Ribaut Memorial, marking the spot at or near which landed the first Huguenot colonists, sent out by Admiral Coligny in 1562 under the command of Jean Ribaut, the first colonial enterprise to these shores of which any record has been preserved. Rev. Georges Lauga officially represented the French Churches. On May 11 a national memorial service was held in Washington, and was attended by Ambassador Jusserand of France; Ambassador de Cartier, of Belgium; and Dr. A. D. C. de Graeff, Minister of the Netherlands, and other representatives of official Washington. Services on Staten Island included the dedication of the Huguenot Memorial Church in a memorable service. The Netherlands minister brought a warm message of sympathy from Queen Wilhelmina, who expressed her gratification at the Tercentenary exercises. The most notable civic event of the Tercentenary in New York was the dedication of the Hainaut Memorial, a monument to the Walloon pioneers of 1624, presented by the Belgian Province of Hainaut."

The exercises concluded with a Huguenot Pilgrimage to those places in Europe associated with Huguenot history: from Geneva to the Waldensian valleys in Italy and to Nimes and LaRochelle. "In Paris the program included a reception by the French Protestant Federation, another by the Protestant Historical Society and the *Comité Protestant des Amitiés Françaises*, a gathering in the

* For a view of these advances see *International Christian Movements*. Charles S. Macfarland. Fleming H. Revell Co. 1924.

Church of the Oratoire and a visit to the Huguenot monuments in Paris. The principal civic function took place on August 19, when the Huguenot delegation was received by President Doumergue of France. On August 22, the delegation went to Avesnes, where they attended the unveiling of a monument to Jesse de Forest, a native of that city and the organizer of the Huguenot-Walloon colony which subsequently settled in New Netherland in 1624. A popular demonstration of about five thousand marked the dedication which was attended by high French officials who assisted the Mayor of the city, the Prefect of the district and Senator Pasqual. At Avesnes the address, in French, was given by the Executive Chairman of the Commission, Charles S. Macfarland. An effective termination to the Tercentenary Pilgrimage was made by the commemorative exercises in Belgium, notably in Brussels and in Mons, the provincial capital of Hainaut."*

On December 3, with these reports before us, in the Central Presbyterian Church of Atlanta, Georgia, we are called to order by President Robert E. Speer. In October, 1924, the Council had been incorporated and now met as an incorporated body. Greetings from the churches of other lands were given by Dr. A. K. Reischauer for the National Christian Council of Japan, Rev. H. C. Tucker for the Committee on Cooperation in Brazil, Dr. Julius H. Richter for the Evangelical Church Federation of Germany, Rev. T. Albert Moore for the Joint Committee on Church Union in Canada. We have a glimpse of the rapidly developing ecumenical movement in messages from National Churches of Brazil, Rio de Janeiro; Chilean Committee on Cooperation in Latin America, Santiago; Evangelical Churches of Mexico, Mexico City; National Council of the Evangelical Free Churches, London; Evangelical Lutheran Church in the Kingdom of the Netherlands, Amsterdam; Union of Evangelical Protestant Churches of Belgium, Brussels; Council of the French Protestant Federation, Paris; Waldensian Church, Torre Pellice; Spanish Evangelical Church, Madrid; Executive Committee of the German Federal Council of Churches; Evangelical Executive Committee for Austria; the Danish Church; Archbishop Nathan Soderblom, Upsala, Sweden; German Evangelical Church in Bohemia, Moravia and Silesia; Evangelical Church in Siebenbürgen, Rumania; Lithuanian Evangelical Reformed Church; Evangelical Churches of Poland; Consistory of the Evangelical Reformed Church of Poland; Reformed Church of Yugo-Slavia; Federation of Protestant Churches of Czecho-Slovakia; Armenian Patriarch of Jerusalem; Gregorius, Archbishop of Con-

* See *The Huguenot-Walloon Tercentenary*. Antonia H. Froendt. Also *Across the Years*.

stantinople, and Gallinicus, Metropolitan of Cyzicus; Archbishop Alexander, Greek Archdiocese of North and South America.

These were followed by the presentation of the Right Honorable Sir Willoughby Dickinson of London, who delivered an address on "The Church Universal the Hope for World Peace." Following a review of his stewardship by President Speer, the following officers were elected: S. Parkes Cadman, president; Rivington D. Lord, recording secretary; and Frank H. Mann, treasurer.

Japan appears in the program when Rev. K. Tsunashima of Tokyo presents a testimonial volume from children of Japan, in recognition of the assistance given by the American churches to Japan at the time of the earthquake. Following this Dr. Speer reads a long and significant letter from Hon. Cyrus E. Woods, former Ambassador to Japan, who says in part: "The Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude,—a disaster to American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective work of our American churches in Japan. The consequences of the exclusion law, if not soon overcome, are grave beyond all ordinary comprehension. It will affect business intercourse, turning to Europe and elsewhere trade that would normally have come here. The military party in Japan and the tendency to set in sharp antithesis the Yellow races against the White have been given a mighty impulse, portending disaster to Japan, to China and to the whole world in proportion as the movement succeeds." Mr. Woods concludes with a warm endorsement of the policies and proposals of the Federal Council, which he avers are essential to the peace of the world.

The Committee on Policy next appears with a report which was approved. For the most part the general policies are reiterated. We may therefore confine ourselves to those sections which, when we compare them with several others of the same nature which have appeared from time to time, have some newness: "There should be provision for more immediate, more adequate and better equipped effort by the churches to meet the great human emergencies, which arise from time to time and which the churches should meet in their own name or rather in Christ's name, with such works of mercy and relief as will express to the world the love of Christ going out to men through His Church. It is clear to us that the coming four years will call for constant study of the question of the broader relations of our American Evangelical churches to the churches of other lands. The churches of America associated in the cooperative life and action of the Federal Council must face the call to right relationship and true helpfulness toward

the rising churches of Asia and Latin America, the Evangelical churches of Europe, and also the Eastern churches. The situation in Eastern Europe and Western Asia has led to such opportunities for development of friendly relations and larger fellowship with the Eastern churches. Recognizing the many interests that we share in common with our fellow Christians in Canada and the common problems that we face in dealing with American life as a whole, we recommend that conference be held with the churches of Canada with a view to the wisest and most helpful relations between those churches and the churches of the United States represented in the Federal Council." One long-deferred consideration appears, to which the writer has more than once alluded: "We recommend to the constituent churches and to the Executive and Administrative Committees of the Council that an adequate study be made of the place of women in the work of the Council."

The one excitement of this meeting came when a member of the Council presented a resolution which, in substance, condemned the Army and Navy Chaplaincy as then constituted. Fuel was added to the fire when Peter Ainslie was quoted as having said, in a public address, that we might as well approve "chaplains for bar-rooms." The resolution was referred to a special committee of twelve, which included Dr. Ainslie, with instructions to report to the Executive Committee. Meanwhile, the current program of the General Committee on Army and Navy Chaplains was approved.

Another touch on new relations being more extensively developed was given by the introduction of Rabbi Marcusson as a friendly visitor from the Central Conference of American Rabbis. A little later it was voted "That the plans of the Committee on Goodwill between Jews and Christians, a sub-committee of the Commission on International Justice and Goodwill, be approved." European and Asiatic Relief came to notice through several resolutions, and Adolf Keller, secretary of the Central Bureau, addressed the Council on "The Present Crisis in European Protestantism." Following came the introduction of an Eastern Orthodox Archbishop and approval of the Committee on Relations with Eastern Churches. After an address by Professor Julius H. Richter of the University of Berlin on "The Religious Situation in Germany," a message was ordered sent "to the Churches of Other Lands."

In like vein was the message on International Justice and Goodwill which included this demand: "Let American Christians study with utmost care the situation of strain recently created between America and Japan by the action of Congress in abruptly annulling the Gentlemen's Agreement with Japan and in refusing even to consider Japan's courteous offer to adjust the matter on any terms

within the bounds of reason and honor. Congress committed an act in flagrant disregard of the customary amenities and procedures of international relations."

The business sessions at Atlanta were illuminated by addresses on the various phases of the Council's work by such speakers as S. Parkes Cadman, Thornton Whaling, Rockwell H. Potter, Carl E. Milliken, Francis J. McConnell, Governor William E. Sweet, Hon. William Jennings Bryan, Judge Florence E. Allen and the retiring president, Robert E. Speer, who, speaking on "The Indivisibility of the Church's Life," said: "The problems which are faced in the Federal Council are church problems. They are issues with which the churches as churches must deal. They are questions on which the churches must find a common mind and in relation to which they must be able to fulfill their corporate and infeasible responsibilities. We have passed beyond the day when the churches can delegate their responsibilities to other agencies. We must grapple ourselves with these momentous tasks, and in order to do so with power we must develop a will to unity that will relegate to a secondary place all details of polity and organization and draw the churches together in a growing oneness of spirit and purpose."

The new quadrennium begins with an organization which is not only calculated to represent the Protestant forces of the nation, but also to some degree, of the world at large. The Federal Council was a forerunner of the development of a world-wide movement as interpreted to this meeting by Henry A. Atkinson, general secretary of the Universal Christian Conference on Life and Work which was to meet at Stockholm in 1925 and which we have seen started on its immediate way at a meeting called by the Federal Council at Geneva in 1920. As the Message to the Churches of Other Lands declares: "At a critical moment, when in every country conditions make an unprecedented demand for those things for which the churches of Christ supremely stand, it is ours to meet the challenge by an as yet unexampled unity of spirit and a hitherto unattained effectiveness of cooperative effort."

The period from 1917 to 1924, with the wise counsel and unqualified service of Robert E. Speer, stands out in the writer's memory as the most distinctive formative years in the life of the Council. While Dr. Speer was creating a new and expanding spirit in the Federal Council, he himself was being molded to the ideals of the Council. He was not a man who could be readily tagged and had not been particularly counted among the exponents of the "social gospel." At Atlanta on Sunday afternoon, Dr. Speer rose to new heights in an address which, for social vision, depth, breadth, moral

courage and passion has hardly, if ever, been equalled. His subject was "Christ the One Hope of the World."

In his summary of "The Significance of the Quadrennial," Samuel McCrea Cavert gives expression to the underlying philosophy of the cooperative movement:

How has this measure of vital and practical unity come about? Not through theoretical discussions as to differences of faith and order. Not through abstract arguments about the necessity for some complete merger. It has been the result of placing the emphasis always and insistently upon cooperative *service*. When the churches face together the overwhelming tasks laid upon them by the need of the world they discover their underlying oneness of purpose and spirit, relegate their little differences to a secondary place, and are ready to step out together in programs of practical ministry. If there is one lesson more than another to be learned from the experience of the churches as federated in the Council, it is that the pathway to the larger unity which we seek lies through the field of actual service in the spirit of Christ to human need. The sure way of getting together is to *work together on the basis of such unity as we already have*.

CHAPTER XIX

THE ECUMENICAL MOVEMENT ADVANCES, 1925

AS we register with the Executive Committee in the Woodward Avenue Baptist Church in Detroit on the evening of December 8, 1925, we are handed a voluminous and varied array of reports, concluding with two which take us to other parts of the world, one of which records the historic conference on Life and Work in Stockholm.

Following the quadrennial meeting at Atlanta, the Executive Committee had elected Bishop John M. Moore as chairman and President Cadman named an informal council of advisers to the president, another measure to insure "cooperative thinking." Resolutions expressed gratitude and appreciation for the sixteen-year service of Roy B. Guild, who had resigned because of a breakdown in health. We continue our survey with records from the Administrative Committee. On February 13, Professor John J. Cornelius of Madras, India, addressed the committee and Rev. T. Kagawa, the organizer of the Japanese Labor Party, again spoke on behalf of Japan.

The writer of this narrative has several times referred invidiously to the negligibility of women in the affairs of the Council. In spite of repeated suggestions, the farthest he had gotten up to this point was the naming of his mainstay, Caroline W. Chase, as assistant secretary, the inclusion of women in the membership and secretariat of the commissions, the appointment of a slight scattering of women in the Administrative Committee as members-at-large, and the presence of women in an affiliated or consultatory capacity. Finally, the Administrative Committee takes bold steps. On April 17, we have the following minutes:

Upon recommendation from the Joint Committee (representing the Federal Council, the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions) appointed to consider the status of women in the Church,

Voted, That the Administrative Committee express to the highest governing body of each constituent denomination the conviction of the Federal Council that women as well as men should be appointed to represent the denominations on the central governing bodies of the Council.

Voted, That the Administrative Committee approves the proposed study of the joint committee on the whole problem of the relation of women's organized work to the total life and work of the Church, both in the denominational and in interdenominational organizations.

As the years receded from the influences of the war, foreign relations appear less frequently. This is largely due to the infrequency of messengers from abroad, but still more to the establishment of agencies of the Council which were caring for foreign interests. A special committee was ordered to confer with representatives of national church federations of other countries relative to mutual interests. Echoes continued from the discussion of the Army and Navy Chaplaincy at Atlanta and on May 8, the conservative statement is made that "the interest of the Federal Council in the Citizens Military Training Camps is concerned solely with the work of the chaplains in behalf of the moral and religious welfare of the men who attend the camps, and that the Council has no relation with any other program in connection with the camps than that of providing a ministry to the spiritual needs of the men."

At the meetings on September 25 and October 9 a study issued by the Department of Research and Education on the Prohibition Situation came under review. Here, again, we have a concrete issue affecting a major question of policy, which is worthy of record as illustrating the methods by which the Council sought to protect its freedom. The Research report had been both widely commended and condemned. This led to the decision "That the chairman of the Administrative Committee appoint a large and representative committee, to prepare a statement setting forth (1) the conviction of the Council as to the value of impartial research, (2) the Council's vigorous effort to secure observance of the law and for a more unequivocal advocacy of prohibition, and (3) the need for an effective program of temperance education." As we shall see, this occasion led to what became a policy of freedom with security. On October 9, in the midst of considerable confused discussion the Administrative Committee ordered what was intended to be a statement clarifying the report of the Department of Research and for the most part at least justifying it. On November 13 this pronouncement was made:

The Administrative Committee shall guard with the utmost care the principle of impartial and unbiased research. The Christian churches, of all institutions, if they are to maintain their moral and spiritual leadership, must know the facts of any situation with which they are called upon to deal, whether these facts are favorable or unfavorable to the causes for which the churches stand. The uglier the facts the more vital it is to know them, for they cannot be dealt with effectively unless they are dealt with intelligently. Your Committee believes that one of the important functions of the Council in its service to the churches it represents is the discovery and disclosure of the real facts concerning the great moral problems before the country and the world with which the churches are called upon

to deal. The bewildering complexity of our modern life, where no problem is simple and where confusion is sure to abound, makes this function all the more imperative, and also makes it imperative that it be discharged with all possible freedom and scientific thoroughness.

A thoughtful review prepared by Dr. Cavert appears. It suggests that the Council has been and must be undergirded by the spirit of Evangelism. With our modern absorption in "service" and our rightful stress on the "Christian way of life," we are in peril of forgetting that such a way of life is only an illusory ideal unless we can lay hold of superhuman resources of moral and spiritual power. Nevertheless to the mistaken antithesis between evangelism and education the Council has lent no encouragement. On the contrary, the Council has been making a fresh assertion of the view that Christian education is a supremely essential method of evangelism. At the same time the concern which the Council has shown from the beginning in making Christian principles regnant in our social life has been intensified during the year by the addition of James Myers as an associate secretary of the Commission on the Church and Social Service. "In a day in which the relationship of the races is coming to be regarded as our most baffling problem, there is occasion for satisfaction in the way in which the Council is helping the churches to bridge racial chasms in America." In another adventure in interracial understanding the Council has just completed the first year of experiment. After twelve months of finding its way, the Committee on Goodwill between Jews and Christians has found itself occupying a strategic position in a pioneering enterprise "the significance of which it would be difficult to exaggerate." The strain on international goodwill created by the Japanese exclusion section of the new Immigration Law, and the unrest in China, have emphasized the significance of the Council's work in behalf of better relations with the Orient. The churches of the world are gaining a new world-outlook. "While the Federal Council is a distinctively American institution, the influence which this cooperative enterprise of the churches of America has exercised has transcended all national boundaries. The Universal Christian Conference on Life and Work, held at Stockholm brought this fact into clearer light."

While the Administrative Committee has been reviewing the general interests of the Council month by month, the staff and the departments have gone their several ways. William Horace Day and Charles L. Goodell, for the Commission on Evangelism and Life Service, tell us that "two duties were especially laid upon us at the Quadrennial session of the Council. The first was to secure

the largest possible fellowship and cooperation of denominational secretaries of Evangelism and the secretaries of city federations, to the end that the work of the denominations might be most efficiently coordinated and that the right of way might be given in city federations for an evangelistic program in which all the churches could cooperate. In the fulfillment of this task, a meeting of the secretaries of Evangelism and city federation secretaries was called at Northfield." A Committee on Findings concluded with these recommendations: "In every community where there is a federation or council of churches, the evangelistic agencies of the denominations should lead their own churches into cooperation in a simultaneous program of evangelism. The impression of oneness thus produced is itself an element of evangelistic value. In communities where a pre-Easter program is agreed upon, all the denominational agencies should join in supporting it. The churches should begin their program of evangelism in the early fall, giving special attention at this period of the year to a study of the parish, to a systematic visitation of the people, especially the unchurched, and to a Church Rally Day, preferably the second Sunday in October." The other duty laid upon the Commission was the encouragement of larger organization and greater effectiveness on the part of the laymen's evangelistic associations throughout the country. In response a large conference of ministers and laymen was held where special emphasis was laid upon Bible study and the formation of prayer groups in all the churches. Conferences of laymen were also held in Pittsburgh, Buffalo, Rochester, Cleveland and other cities.

Bishop Francis J. McConnell, chairman of the Commission on the Church and Social Service, reports an expression of interest on the part of a body which was not in the membership of the Council. The Board of Trustees of the Universalist Convention had made a contribution of \$7,000 for the employment of a field secretary for the Commission and James Myers had entered on service on July 1. Mr. Myers had been personnel director of the Dutchess Bleachery, an industrial concern in New York State. As industrial and field secretary of the Commission, he entered upon a long career of devoted service, not in the high light of public appearance, but in the quiet and patient realm of conciliation and understanding. He has performed delicate tasks with an unusual combination of frankness and diplomacy, of courage and gentleness of spirit. In the circles of labor he won warm affection and among progressive leaders of industry profound respect. His volume, "Representative Government in Industry," published at about the time of this meeting, set forth ideals which have not yet been widely reached.

Community gatherings had been held under the direction of Dr. Tippy, and Mr. Myers had industrial conferences under way in major cities of the West and South, "special attention being given to the spiritual aspects of social work." The industrial secretary had gone to Atlantic City in advance of the meeting of the American Federation of Labor in October and arranged for the opening of pulpits to Christian leaders of labor and the denominational secretaries for social service. Seventy-five per cent of the pulpits, including all of the leading churches, were freely opened. "A new emphasis upon the religious meaning of the labor movement is appearing, and a new and greater confidence of labor in the church." "The services are not partisan or controversial, and the speakers representing labor are proving effective and interesting."

Noteworthy is the extension of influence in other parts of the world, especially in areas where the social mission of the churches was either little considered or even deprecated as a form of humanism. The Stockholm Conference had appointed a Continuation Committee and committed to it the organization of an Institute of Research for the study of the relation of the church to social problems, and the founding of an international journal of Christian social work. It was gratifying to the American delegates that the Federal Council's Department of Research and Education became the norm of the new Institute.

Bishop George C. Clement, of the African M. E. Zion Church, chairman of the Commission on the Church and Race Relations, reports that its work is divided into two general lines: (1) Educational publicity and (2) Promotion of interracial contacts and local programs of cooperative activities. A National Interracial Conference was held jointly with the Commission on Interracial Cooperation at Cincinnati, Ohio, March 25-27, the large majority of the delegates coming from local communities where they had been dealing at first-hand with problems of race relations in industry, housing, health, schools and colleges. There were 216 delegates—114 Colored, 102 white—representing local committees, the Y. M. C. A., the Y. W. C. A., Home Mission Boards, Negro church organizations, Urban Leagues and Councils of Social Agencies. It was reported that by resolution of the State Legislature in Maryland an Interracial Commission was appointed by the Governor to make a study and present recommendations to the Governor and Legislature. By request the secretary of the Federal Council's Commission met with the leaders of this state movement and assisted in working out a tentative program. We also get a view of the field in which the commission is called to intervene in the North. "One of the striking developments of the year has been the growing tension in

three or four larger northern cities arising largely out of the housing situation. This has been notably in Cleveland, Kansas City and Detroit. In the latter city violence and bloodshed occurred to the extent that eleven Negro citizens have been put on trial charged with murder. This points to the imperative need to take up the housing situation the coming year."

The Commission on Christian Education, through Luther A. Weigle, chairman, and Benjamin S. Winchester, secretary, records patient continuance in its effort to unify Protestant agencies in its field. "Anyone who is familiar with the situation in the local church will realize at once the need of correlation of the various phases of religious education. The modern church comprehends within itself a multiplicity of organizations. . . . Their programs are prepared quite independently of each other and, though directed toward the same general objectives, they involve a loss of energy and of desirable cumulative effect, through lack of correlation in respect to the immediate aims." The Committee on Drama had initiated a study which was destined to develop to considerable proportions in the years to follow. Two volumes on "Religious Drama" were in process of publication. "The Committee on Drama feels a sense of responsibility and opportunity regarding commercial pictures and plays." The chairman is working informally with some of the best representatives of the motion picture industry and is "establishing personal contacts with some of the figures in the theatrical world who are concerned about the ideals for which the churches stand."

It is in order at this point to call attention to the frequent service of Benjamin S. Winchester, which in early days had been rendered voluntarily. Dr. Winchester's education had included courses in Germany. While a pastor he had emphasized the teaching function of the Church, had successively held a chair in Natural Science at Whitman College, been educational secretary of the Congregational Publishing Society and assistant professor of Religious Education at Yale University and was the author of standard works on his subject.

The Department of Research and Education was finding its way with marked success through its investigations recorded in brochures and in "Information Service." The subjects covered a wide range of social, economic, agricultural, industrial, interracial and international affairs. Special attention had been given to the considerably neglected rural communities and churches.

Another venture which had started what was to be a long trail was that of the Committee on Goodwill between Jews and Christians. Alfred Williams Anthony and John W. Herring record encouraging progress: "Five of the national Jewish organizations,

touching the major part of American Jewry, have established corresponding Committees on Goodwill. Committees have been established in twenty cities for the development of local cooperation, the spreading of information, and the carrying on of common tasks. One hundred and forty other cities have been approached through local rabbis and clergymen and civic leaders to organize and set in motion representative goodwill committees which will digest and spread information released from the New York office and gradually develop local possibilities of common endeavor. Ninety small and large meetings of Jews or Christians or both were directly arranged and addressed or led by representatives of the Goodwill program, in addition to a series of about a score of 'Together' meetings arranged in sympathy with our program, with attendances from 200 to 1,000." Forums had been set up in Chicago and Cleveland.

The Washington Office is now under the administrative care of W. L. Darby, rendering service whenever the government and the churches have mutual interests involved, including the securing of passports for missionaries, the negotiation of papers for immigrants and emigrants, investigation of aliens, and consultation on Indian affairs of interest to the churches. The General Committee on Army and Navy Chaplains, under the chairmanship of W. S. Abernethy, reports conferences of chaplains. Referring to the criticism of the chaplaincy presented at the Atlanta meeting of the Federal Council in 1924, it is reported that it was regarded by a committee of the Federal Council as "an unwarranted attack upon our War Department and upon the men who, in the name of Christ, are now serving as chaplains in the several relations of our army." As in former years, visitation was made during the summer by representatives of the General Committee to the American cemeteries in Europe. "A study by Charles S. Macfarland entitled, 'The Duties, Responsibilities and Conduct of the Chaplains,' has just been published by the committee and distributed to all chaplains in active service."

We conclude our study of departmental reports on the home field for 1925 with that of Fred B. Smith, chairman, and Harry N. Holmes, the successor of Roy B. Guild, as secretary of the Commission on Councils of Churches. We have an indication of the enlarging development of Councils in other parts of the world. Mr. Holmes had addressed meetings of the Victorian Council of Churches in Melbourne and conferred with the officers of a number of the Councils of Christian Congregations in Australia. The Church of England found a basis for federated effort with other bodies as congregations rather than churches. This form is a marked feature of church life in the large cities of New Zealand.

During this year the Commission on International Justice and Goodwill had gone to the seat of the nation, in a Study Conference of the Denominational Peace Committees. The Conference had a total membership of some 200 officially designated representatives of the thirty denominations participating.

Looking abroad once more, "during the summer five of the Council secretaries visited Europe in connection with the Universal Christian Conference on Life and Work, held in Stockholm. Dr. Macfarland also made an extensive visit to the smaller countries of central Europe, establishing contacts of value for the international relationships of the Commission. Secretary Van Kirk attended not only the Stockholm Conference but also the Conference in Edinburgh of the International Education Association." Dr. Gulick, as secretary of the Commission on International Relations of the American Section of the Life and Work Conference, prepared the report of that Commission. At Stockholm he was made secretary of the special Commission on the Church and Race Relations and formulated its report. Turning to matters of administration, in harmony with plans for the expansion of the work of the Federal Council's Commission, Walter W. Van Kirk had been secured as associate secretary. His special area of duties was to make contacts with the young people in our churches. In November, Mrs. Jeannette W. Emrich began her service as associate secretary "to represent the vast throng of women in our churches who are working and praying for world peace." Mr. Van Kirk came to the side of Sidney Gulick at the age of thirty-four, after Methodist pastorates in New England. Alert, sometimes to the point of aggressiveness, he became a spearhead for the translation into action of the thinking, the idealism and the vision of Dr. Gulick, who had just reached the age of sixty-five. During the subsequent years, Dr. Van Kirk held a high place in international councils and became a recognized interpreter of religion throughout the world by means of the radio. The chairman of the Commission, Hon. George W. Wickersham, had served in Geneva on the Commission of the League of Nations for the progressive codification of International Law.*

The Commission on Relations with Religious Bodies in Europe tells us that "the year has been marked by the great number of friendly visitors, both official and unofficial, who crossed the ocean for conference with representatives of the churches in Europe."

* If the reader desires to witness an example of the service of this Commission he will find it in "Hearings before the Committee on Foreign Affairs, House of Representatives" on the Permanent Court of International Justice, January 21, 27 and 31, 1925, when a petition signed by a thousand churchmen was presented by Dr. Gulick and his associates.

The insight gained by American Christian leaders, as a result of the summer migration, into the character and tasks and problems of the European Churches, has undoubtedly helped to stimulate a more general interest in this whole subject. "A thorough study of European religious conditions was made for the Commission by Dr. Macfarland during the summer." He had also reviewed for the commission the political situation in Europe, especially in Germany. He believed that if the Weimar Republic should fall and the joint efforts of Foreign Minister Stresemann and Briand of France for mutual understanding between Germany and France failed, war would ultimately follow. He had presented to Stresemann the message of the Federal Council expressing goodwill for the Republic. In response, Mr. Stresemann had said, "If this democracy of ours could only have some help from your great democracy! Your churches seem to stand alone."*

Bishop Charles H. Brent, chairman, and George R. Montgomery, secretary of the Committee on Relations with the Eastern Churches, record little more than friendly conference. In a supplementary report the senior general secretary of the Council expresses judgments based on a visit to the Near East, as follows: "There is an evident and openly expressed inclination on the part of the leaders in the several patriarchates in the Greek Orthodox Church to come into closer relationship with the other churches of the world and the special desire is expressed for such association with the Federal Council and through it with the American churches. There should be no attempt to occidentalize them, and our mission boards might well have a program in these countries which includes increasing sympathy and help for the Eastern churches and the development, so far as possible, of federated work and of joint institutions for common service."

The records for 1925 also include a comprehensive report on the Universal Christian Conference on Life and Work which had just completed its organization. President S. Parkes Cadman and the senior general secretary naturally revert to the cooperation of the Council in this great movement.† "Probably the first definite or concrete proposal for an official World Conference of the churches was contained in a report of the secretary of the Federal Council at its quadrennial meeting in 1916, followed by the ap-

* The *Federal Council Bulletin*, September-October, 1925, presents a comprehensive survey of the relations of the Federal Council in several countries in Europe, in China, Japan and Latin-America, and a report of Secretary Harry N. Holmes from Australia; also on relations with church bodies in several parts of the world.

† The story is more fully told in the writer's *Pioneers for Peace Through Religion*, and *Steps Toward the World Council*.

pointment of a Committee on Ecumenical Conference. This Committee immediately entered into correspondence with the representatives of the churches in other nations. At a conference held in Holland in 1919, a committee appointed to give consideration to the matter requested the Federal Council to be the convener of a gathering of official representatives of the federated bodies and churches to consider the question.

"This conference was called by the Federal Council at Geneva in 1920 and at that point the whole responsibility was committed to an independent International Committee. In the subsequent preparations, the Federal Council, through its staff and its several departments, has rendered every possible service in preparing and formulating the reports of the American Commission and in encouraging and furthering the development of the movement. The senior secretary of the Council was a vice-president at the Stockholm Conference. Perhaps the greatest service has been that here in America, during the past twenty years, under conditions of great diversity the Council has demonstrated the possibility and practicability of cooperative service on the part of many and diverse constituent denominations and has influenced the formation of other similar national bodies in various parts of the world.*

"About thirteen of the twenty-eight American church bodies were represented at Stockholm, all being members of or associated with the Federal Council, except one. It is of the highest importance that our American churches should now become fully committed to the international cooperative movement, as they have become to our own Federal Council."†

The volume of reports for 1925 closes with that of the senior secretary as commissioner to Europe, to which reference has already been made. The range of travel had been wide. He reports on Religious Minorities in Transylvania, other parts of Roumania, and in Hungary, Asia Minor, Poland, Czechoslovakia and Germany. The judgment is expressed that "we have here a problem, the significance and danger of which have been by no means appreciated by the American churches or the American people." "The new cooperative movement in Europe, while still in an elementary and formative state, gives ground for the deepest satisfaction. Mutual suffering in facing their common problems has brought the churches closer together."

Returning to the church on the morning of December 9, we at once get a suggestion of some of the problems faced in the Admin-

* See *Handbook of the Universal Christian Conference*.

† For a pictorial story, see the *Federal Council Bulletin*, September-October, 1925.

istrative Committee during the year when Frank Mason North opened the discussion on "What Principles Should Guide the Federal Council in Its Relation to Public Issues in which Considerations of Christian Morality and of Legislative Procedure are both Involved?" Still another of the year's experiences in the realm of policy appears as William Adams Brown opened the discussion on "What Principles should Govern the Methods and Utterances of the Commissions and Departments of the Council in their Relation to the Administrative and Executive Committees?" We have another frequently debated issue when Rev. Reinhold Niebuhr introduced the discussion on "What should be the Major Emphases of the Federal Council on the Issue of War and Peace?" The discussion was continued by Dr. Gulick, who presented a copy of the searching and comprehensive message to the churches from the National Study Conference on the Churches and World Peace, held in Washington, December 1 to 3, 1925. It boldly called for the consideration of such issues as monopolistic control of raw materials essential to modern industry and economic welfare, regulation of immigration, race discriminatory legislation, investments in backward countries, economic and social oppression of minority racial groups within a nation. Particular world issues, on which the Congress of the United States continued to drift, are frankly stated: "The maintenance of justice and goodwill between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the one human family. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek, in cooperation with other American peoples, such a restatement of this policy as will make it a ground of goodwill between the United States and Latin America." The document demands a "declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle."

The Business Committee interrupts the program and the Executive Committee approves a long series of recommendations. First of all, it joins in the judgment of the Administrative Committee in approving the debated report on Prohibition: "It is our hope and confidence that the report of the Research Department on the Prohibition situation, calling attention as it does to the real dangers with which we are confronted, will stir the churches to a renewed

sense of their responsibility, not only for the enforcement of the Prohibition law, but also for rallying the conscience of the nation to its support."

A message from the General Convention of the Protestant Episcopal Church indicates "the greatly expanded scope of the cooperation of that great Church with the Federal Council." While in the early days the sole connection had been with the Commission on Christian Unity and the Department of Social Service of this Church, it is now resolved by the General Convention:

That the National Council hereafter shall be the agency through which our relations with the Federal Council of Churches of Christ in America shall be conducted.

That cooperation be established through the appropriate Departments or Committees of the National Council with the following Commissions and Committees of the Federal Council, viz.:

- (a) The Commission on the Church and Social Service.
- (b) The Commission on the Church and Race Relations.
- (c) The Commission on International Justice and Goodwill.
- (d) The Department of Research and Education.
- (e) Editorial Council of the Religious Press.
- (f) Committee on Financial and Fiduciary Matters.
- (g) The General Committee on Army and Navy Chaplains.

Resolved, That this General Convention requests and empowers the National Council to act as a Commission on International Peace and Goodwill, and cooperate with other Christian bodies and especially with the Commission on International Justice and Goodwill of the Federal Council of Churches, to abolish war and secure permanent peace.

In view of subsequent history record should be made of the repetition of particular resolutions regarding the Far East. A preamble to these proposals reads:

The Asiatic Exclusion section of the Immigration Law of 1924 has created an international situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence on a discriminatory law which Asiatics resent as humiliating, unjust and unchristian, and the affront to Japan's prestige as one of the great and equal nations of the world, have combined to wound and grieve a friendly nation.

We are impelled to record our convictions.

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to override the principle

of essential human equality embodied in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy, and goodwill between the peoples of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living.

6. That Asiatics in the United States should be accorded their rights as human beings and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That, in the words of former Ambassador Woods this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from those three sections of the Orient.

Following warm approval of the report on the Universal Christian Conference on Life and Work, the committee commended the report of the senior general secretary, with the approval of one of its particular recommendations. The historical significance of the substance calls for its place in our record.

The Federal Council of the Churches, impressed with existing conditions affecting religious minorities, composed of church bodies with which we are in fraternal relations, records the conviction that there rests upon all Governments the moral obligation to treat minorities, not as subject peoples to be subdued and governed by force, but with sympathetic consideration for their traditions, temperaments and their customary language. It believes that fraternal conference should take place between government officials and the representative leaders of minorities, and they should always have ready access to the highest authorities in the state and to the League of Nations. These considerations are especially essential in the case of religious minorities who hold their traditions and customs as precious heritages. The governments involved should find a way to assure to minority peoples all the privileges accorded to the people at large; should grant them the full liberty of conscience and should protect these minorities from personal infringement on their liberties by minor officials. It should be remembered that the darkest pages of history are those which record injustice to minorities, and its consequent disaster to the nation guilty of its infliction. While we recognize the difficulty of carrying out the high principle of self-determination, we are sure that the moral sense of the age demands the largest freedom both for nations and for groups within nations, and especially when the religious convictions and traditions of these peoples are concerned.

Eight small typed pages of the 1925 reports are given to the issue of the Army and Navy Chaplaincy raised at the Atlanta meeting of the Federal Council, to which attention has already been called. The resolutions proposed at Atlanta did not appear in the report of the Atlanta meeting, because of their reference from the Business Committee to a special committee of which Bishop William F. McDowell was chairman. They were as follows:

Resolved, That the Federal Council of the Churches of Christ in America instruct its Committee on Army and Navy Chaplains to discontinue its activity and responsibility in the appointment of chaplains in the Officers' Reserve Corps; and, be it further

Resolved, That the Committee on Army and Navy Chaplains, by conference with the proper government, military and naval authorities, be instructed to study the question of taking such steps as may be necessary and effective to place the service of ministers of religion to the men of both army and navy upon a non-military basis.

Inasmuch as the report of this special committee appears to have been the last word on the subject the substance of it is worth considering. The committee had held three meetings, communications had passed between the chairman and the Secretaries of War and Navy and interviews had been held with these officials. Dwight F. Davis, Secretary of War, reminds the committee that, if the General Committee on Army and Navy Chaplains wished to retire from its responsibility in connection with chaplains the government would reluctantly deal directly with the denominational bodies. Mr. Davis invites conference but is convinced that the changes proposed by the resolutions in question would be highly disadvantageous to the army, and would largely deprive soldiers of the influences for which the office was created. The Secretary of the Navy, Curtis D. Wilbur, also invites conference, warmly commends the service of the Federal Council, but adds: "The Department does not believe that the proposal to 'place the service of ministers of religion to the men of the navy upon a non-military basis' is a wise or practical one, either from the standpoint of the navy or with a view to the effectiveness of the service to be rendered by these ministers."

The report of the committee concludes:

In the last analysis, the matter should be taken up by the denominational committees with the chaplains themselves. The denominations have the right to withdraw their approval of the continuance of commissions to chaplains, whether regular or reserve. Your Committee feels, therefore, that this responsibility rests back upon the chaplains and the committees responsible for their ap-

pointment. Indeed, both the secretaries of war and navy reminded us that the churches selected the chaplains and thus had these matters in their own hands.

The committee quotes at length from the document prepared by the senior general secretary on "The Duties, Responsibilities and Conduct of the Chaplains," which was approved by an Examining Board of the War Department and by the Chaplain-in-Chief of the Army and the Chief Chaplain of the Navy. It would appear that the report of this special committee, which included several pacifists, set the whole matter at rest. At the same time the writer, who was at the time a Reserve Chaplain, would add that this series of episodes had a salutary effect on all concerned, including the War and Navy Departments, the offices of the Chiefs of Chaplains and on the chaplains themselves. One might compare the attitudes of all concerned with the religious welfare of the army and navy at that time with the situation in World War II to note the improvement, for which no little credit is due the Federal Council and the General Committee on Army and Navy Chaplains.

Reference should be made to public meetings, at one of which there was an address on "The Church of the Daring Faith" by a speaker who personally characterized the subject, Bishop Edwin H. Hughes. At another such gathering, Rev. Gwilym Davies of Cardiff, Wales, delivered an address on World Peace and read a Memorial from the religious leaders of Wales to the Churches of America.

As our succeeding narrative appears, we shall find that the growth of the Council still calls for continuing structural changes, to keep pace with the expanding opportunities for service. The last action of this meeting of the Executive Committee witnessed the persistence of the process of self-examination which had found expression almost year by year, in the approval of the proposal of Frank Mason North: "That in view of the need of the strengthening of the fellowship of the denominations cooperating in the Federal Council, we request the Administrative Committee to arrange, if possible before the quadrennial meeting of the Council or at that time, for such a gathering of the membership from the various constituent bodies as shall bring together the total membership of the Council for a sufficient time to consider the largest possible way, the subjects involved in the cooperation and in the processes of the Council and the churches which it represents."

One wonders what might be the results were the constituent bodies of the Council to pursue such self-study instead of confining their reactions to matters of criticism. The writer may add that

whenever this has occurred it has been to the advantage of the cooperative movement of which the Federal Council is the signal exponent. But it does not happen as often as is desirable. One seldom sees, on the part of the denominations, any such introspection as that so often in evidence in the Federal Council.

CHAPTER XX

THE FAR EAST THREATENS DISASTER, 1926

AS we review the year 1926, we once again discover the Federal Council studying and revising its administrative policies in the light of experience. Largely as the result of the closer coordination with the denominational bodies, the earlier tendency to challenge and criticism by their assemblies appears to be diminishing. But attacks from outside forces become more frequent on the social and international utterances of the Council. While there is no evidence of any retreat, we do discover measures of caution and protection in these interests. Thus far all important issues have been considered successively by the Council of Secretaries and the Administrative Committee. Now we have increasing use of still another group between these two, the Advisory Committee, to which either the secretaries or the Administrative Committee may refer important matters before decision. This body is selected from the Administrative Committee and as the latter now more directly represents the denominations, we have a body studying interactions between the secretaries and the denominational spokesmen.

Largely through the Commission on Evangelism and Life Service the radio has belted the continent with morning prayers. Beginning at Boston at 8:15 a. m. and going to New York, Philadelphia, Pittsburgh, Chicago and other western cities, the people from the Atlantic to the Pacific can hear the voice of devotion at their morning meal. Recalling that the National Council of the Protestant Episcopal Church did not include this Commission among those specified for cooperative relations, it is interesting to learn that "perhaps the most significant forward movement among the churches in the field of evangelism during the year has been the organization of the Commission on Evangelism by the Protestant Episcopal Church." This is but one instance out of many which might be cited, of denominational organization following a pattern set by the Council. As one ecclesiastical official once put it to the writer, "the Federal Council is remolding our denominational life."

The Commission on Christian Education is finding new avenues for service. In first place is "Education for Peace," in cooperation with the Commission on International Justice and Goodwill. In place of the former attempt to unite the interdenominational bodies a special committee seeks to influence their programs. This committee suggests the possibility of including occasionally, in the various lesson outlines, blocks of material "reflecting attitudes, personal, social, or international, upon which lasting peace must be based."

A joint committee, made up of denominational leaders, representatives of the Federal Council and of the Boy Scouts, has given much time and thought to a consideration of the Scout program, with a view to listing a series of activities through which the Scout program and the religious education program of the churches may reinforce each other and the loyalty of the Boy Scouts to the local Church be increased. The commission has cooperated in securing religious literature for the blind and the secretary, Benjamin S. Winchester, served as editor of educational literature for orphans under the care of Near East Relief. Another new feature which was to lead ultimately to large proportions was cooperation with the American Social Hygiene Association in assembling a series of case studies illustrative of the methods of parents, Sunday School teachers and other leaders of young people in meeting the problems of children and youth which arise out of their sex relationships. Through the initiative of the Committee on Drama, a Summer School of Religious Drama had been held at Auburn Theological Seminary. This committee was seeking to induce higher ideals in both the Drama and Motion Pictures.

The distinctively educational service of the Council in other directions appears in the report of the Department of Research and Education. In "Information Service," issued weekly, attention is given particularly to economic, industrial, racial, international and rural problems and the methods used by religious agencies in dealing with them. An annual review of industrial relations is published just before Labor Day and a review of developments in rural life dealing particularly with agricultural problems about January first. The chief special undertaking of the year has been a study of the strike of enginemen on the Western Maryland Railroad which has been in progress for over a year. This investigation was made in cooperation with the Department of Social Action of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis, at the request of the ministers' associations and leading citizens of the Maryland cities that were most affected by the strike. A significant note of progress appears: "Full cooperation was furnished by both the management of the road and the unions in making the inquiry." "One of the most active phases of work is under the direction of the Rural Committee which consists of a carefully chosen group of persons who are familiar with rural-life problems and with the rural program of the churches. The secretary of the committee, Benson Y. Landis, prepares the rural material for 'Information Service,' including the annual review of rural life conditions and movements above referred to. During the present year the com-

mittee began a study of the rural credit situation in the United States which is to deal especially with the social aspects of that problem." The study of the position of women in the work of the churches is under way. Most notable of all is the appointment of a Committee on Religion and Health of which we shall hear a good deal in later years.

The Commission on the Church and Social Service reports that, under the direction of James Myers, industrial conferences were held in Chicago, Milwaukee, and Appleton, Wisconsin. In Milwaukee there were eight meetings, addressed by four speakers, with an attendance of 2,000. The Chicago conference occupied a week, with twenty-three speakers, sixty meetings, and an estimated attendance of 20,000. Five addresses were broadcast. The Chicago meeting was followed in the spring by an Industrial Pilgrimage of ministers to important industries having labor representation. A series of conferences was held in Florida cities and in Cuba during February and March, by a team consisting of John W. Elliott, successor to Samuel Zane Batten as secretary of the Baptist Department of Social Education, Alva W. Taylor, secretary of the Disciples' Board of Temperance and Social Welfare, Dr. Eugene Swan and Ray H. Everett, representing the American Social Hygiene Association, and Secretary Tippy of the Commission. Studies were made of auto tourist camps, and the religious and educational needs of the people in these camps were brought to the attention of the people. In these conferences, social workers, public officials, teachers, ministers, women's clubs, luncheon clubs, colleges, and industrial organizations were brought into cooperation.

Early in the dramatic and long-continued strike of the workers in the textile mills of Passaic, New Jersey, Mr. Myers met local pastors in conference and made contacts with both strikers and managers of the mills in an effort to find opportunities for cooperation. Later the importance of the strike led the Research Department to undertake a study of it and also of the industry through complicated and baffling conferences, which finally, however, resulted in agreement that the Federal Council "take steps to organize the religious agencies in the counties of Hudson, Passaic and Bergen in a technique which will promote among the various groups and populations in that area mutual understanding, sympathy and cooperation, and that the Federal Council inaugurate such studies and other projects as may be feasible and will contribute to this purpose." This is recalled as a striking instance of both the difficulties faced by Mr. Myers and his skill in meeting such situations. Both labor leaders and employers expressed their respect for James Myers in the warmest terms. Following his con-

ferences the writer was appointed to go to Passaic in company with Father John A. Ryan of the Catholic Welfare Council. We were met by Rev. Theodore Andrews, an Episcopal pastor, who arranged for us to dine and confer with one of the leading employers. It was the same old story: "What business has the church in this matter?" and finally, "this is my business." Such experiences led, first to more thorough research and study, and second, to increasing consultation and cooperation with Catholic and Jewish agencies,—and it may be added to more satisfactory results. Later on we shall find such studies encouraged by both labor and management.

We have a glimpse of the adverse influences ever at work in the service of this department of the Council. The autumn meeting of the Commission, in Detroit, was so timed that the denominational secretaries might visit the American Federation of Labor, which was to hold its annual convention in Detroit at that time. A joint session between the Commission and the Detroit Ministers' Association was held Monday forenoon, with Mr. John P. Frey, president of the Ohio State Federation of Labor, and Dr. John McDowell as speakers. On Sunday, seventeen pulpits were opened to the visiting secretaries speaking on the church and labor, and representatives of labor speaking on the social and spiritual aims of the labor movement. A mass meeting of protest against efforts by the Detroit Board of Commerce to coerce pastors was held in the First Congregational Church. Addresses were made by Dr. Tippy and by William Green of the American Federation of Labor, Reinhold Niebuhr, Gaius Glenn Atkins and Alva W. Taylor. The meeting was also participated in by Professor Arthur E. Holt and James Myers. A furore of indignation, continuing over parts of Wednesday and Thursday of the week before, in the A. F. of L. Convention, had been precipitated by the cancellation of an address to have been given by President Green upon invitation by the Young Men's Christian Association and the reversal by a few churches of decisions to invite labor speakers for Sunday. The effect of the mass meeting and the final opening of many pulpits largely retrieved the situation—both from the point of view of the freedom of the pulpit and the relation of the churches to labor. Protestant, Catholic and Hebrew united in protest, and their common point of view appeared in Monday's papers.

Dr. Tippy visited the storm area in Florida shortly after a hurricane with the double purposes of gathering publicity for the Red Cross campaign for funds, and studying what the churches should do in such disasters. He recommended that pastors open their churches for emergency relief in times of disaster and that they join quickly in community relief.

Chairman George C. Clement and George E. Haynes of the Commission on the Church and Race Relations, tell us that an Interracial Conference of Church Women had been initiated by the women members of the Commission in cooperation with the Council of Women for Home Missions and the National Board of the Young Women's Christian Association. The object was (1) to enlarge the scope of interracial thinking and to enlist the women of the churches more actively in plans and programs for improving relations between white and Colored groups in America; (2) to discuss methods of better interracial organization through churches and their auxiliaries, so that women may more effectively act on local interracial conditions; (3) to exchange concrete experience from groups of women that have already attempted to carry out interracial programs; (4) to study the past experience of organizations that have done such work, to learn both from the success and from the failure of such efforts how best to proceed in the future; (5) to understand better the present trend of feeling and opinion in race relations that the churches may more effectively work for interracial goodwill and cooperation. "Since the Conference, a permanent Church Women's Committee on Race Relations has been formed which has worked out a far-reaching constructive program to develop interracial work in local communities through groups of church women."

Thirty-two cities extending from Boston to Denver had formed cooperating committees, but a note of discouragement appears in the record. The campaign to marshal the churches against lynching had faced its severest setback. The plea of the churches for a lynchless land seemed further from realization than any year since 1922. The number of lynchings reached 30. This made 13 more victims in 1926 than suffered this fate in 1925 and more than in 1924. "It was clear that whatever action was taken for the passage of laws against lynching, the Church must carry the greatest responsibility for arousing its members and the nation to act that our law and human life itself be made safe in this nation."

Another aspect of the relations between peoples and races is set forth by Alfred Williams Anthony and John W. Herring of the Committee on Goodwill Between Jews and Christians. A gathering was held at Olivet, Michigan, in August, at which a score of representatives of Jewish groups met with a hundred Christians to discuss international questions. Attempts were made to substitute understanding for misunderstanding in theological student circles. In McCormick, Garrett, Chicago Theological and Hebrew Union College Seminaries exchange lectureships were maintained in the last two years. Dr. Cadman had addressed five meetings in

December, including one gathering of 9,000 people at Indianapolis. The meetings were labelled "Fellowship" and in most part were under community sponsorship of Catholics, Jews and Protestants. The publicity for these occasions filled many columns of the local press, and effective work was done in offsetting the Klan example. This committee touched upon a vital interest which had thus far been neglected. Members of the committee and the secretary devoted much time to the effort sponsored by Dr. S. Parkes Cadman and Judge Victor Dowling (prominent Catholic layman) to raise an "American-Christian Fund for Jewish Relief" to be distributed by the Jewish Distribution Committee in Eastern Europe.

Attempts are being made by the Committee on Mercy and Relief to secure order in a field too long overlooked. As a result of a referendum sent to all the denominational representatives on the Committee, the following statement of procedure was adopted at a meeting of the Executive Committee held on May 19: "In the event of an emergency, the officers will issue a hurry call for a meeting of the entire Committee. At such a meeting, decisions are to be sought as to the probable extent of assistance needed, and as to the probable method of distribution on the stricken field."

Turning our minds again to other parts of the world it may not be out of place to say that Sidney L. Gulick had become a marked man in connection with the foreign affairs of the nation. One of the results of the Study Conference in Washington in December, 1925, to which reference was made in the preceding chapter, was the formation in January, 1926, of a "Committee on Education for Peace" composed of outstanding leaders in religious education in all the Protestant communions, especially those in the actual tasks of producing Sunday School material for lessons and lesson helps. During the year considerable vehement discussion had taken place regarding military training in schools and colleges. After study of the facts the Committee issued a brochure on "Military Training in Schools and Colleges," giving the arguments both for and against such training in civilian institutions and inviting the churches to a careful study of the whole question.

Many, even of those who opposed the exclusion section of the Immigration Law of 1924, expected that with the lapse of time the resentment of the Japanese would gradually pass away. Such does not seem to have been the case. The annual meeting of the Japan Mission Council of the Methodist Episcopal Church had adopted a long statement at its session in Karuizawa, July 30, 1926, from which a few sentences may be taken: "Resentment in Japan following the enactment of the so-called Japanese clause of the Johnson Immigration Act is not diminishing. . . . We have been able

somewhat to assuage indignation with the assurance that whatever of unfairness has entered into American legislation will surely be rectified in time when the situation and the implication of these laws are more thoroughly understood. . . . The present immigration and naturalization laws of the United States are offensive to the self-respect and national dignity of all Asiatic races." An editorial on July 1, 1926, in the "Mainichi" of Osaka (which issues over 1,250,000 copies every morning), was entitled "After Two Years." It said: "July 1 is the day which gave Japan an unpleasant impression and disgraced the honor of the United States. . . . We assert that the pain is becoming more and more acute as time goes on. . . . We say that the mental wounds which we sustained cannot be healed."

The fertile mind of Sidney Gulick sought to counteract these effects. Shortly after Mrs. Jeanette W. Emrich joined the staff, a new committee was instituted with the title, "Committee on World Friendship Among Children." Its first project was a program for cultivating goodwill and understanding between the children of the United States and those of Japan, wholly apart from politics. The "Doll Project" is designed to utilize the beautiful "doll festival" of Japan to create in the minds of American children an attitude of appreciation and goodwill. American children are sending thousands of "World Friendship Dolls" as visitors to the Hina Matsuri (doll festival) to be distributed through the schools of Japan with the help of the Japanese Government. "It is hoped to lay firm foundations of goodwill, understanding and peace between America and Japan in the rising generation of both lands."

The Commission on Relations with Religious Bodies in Europe is now cooperating with the Continuation Committee of the Universal Christian Conference on Life and Work. "The part played by Dr. Adolf Keller as general secretary of the Social Institute is an example of the service being rendered by the European secretary to the religious life of Europe." Kenneth D. Miller has replaced Chauncey W. Goodrich as secretary of the Commission and has also succeeded George R. Montgomery as secretary of the Committee on Relations with Eastern Churches. "In sending Dr. W. W. Peet to the Near East as the representative of the Federal Council, it is the understanding of the Committee on Relations with the Eastern Churches that the purpose of Dr. Peet's mission is that of promoting mutual understanding between the American churches and the Eastern churches." A letter from the Patriarch of Alexandria is illustrative of the welcome accorded to Dr. Peet by the leaders of the Eastern churches: "We are especially glad to get the joyful message of the coming here of Doctor W. W. Peet, whose

zeal and self-sacrifice we have seen and admired and through whose cooperation we hope for great benefit to the Church of Jesus Christ and for the cause of humanity."

As from the earliest days of these associations with religious bodies in other parts of the world, the Federal Council continues to put relief in first place. Hence the Central Bureau for Relief of the Evangelical Churches of Europe has been enlarged and in the interest of quick action has been made an autonomous body, still sponsored by the Council. In his first annual report, Dr. Miller records his study of the situation in Europe. The opportunity of the Central Bureau is particularly great at this time because the church life of Europe is fluid as it has not been for some time past. Too many of the churches of Europe have stood for a static rather than a dynamic form of religion. There has been much of formalism, traditionalism and individualism in their life and work, as there has been in this country. But the old order is gone. There are indeed still traces of old deadening influences. But their hold upon the churches has been broken. The unhealthy alliance between Church and State has either been broken or greatly weakened in every state of Europe. Most important of all, the Central Bureau has been called upon to help in developing the Christian leadership of the future. The number of candidates for the ministry and other Christian work has dropped off alarmingly, due chiefly to the unfavorable economic situation. Scholarship aid is required to enable many more young people to train themselves for Christian work. Scholarships and fellowships for the study of the life and work of the Church in foreign lands are needed to give to these future leaders the benefit of the experience of the churches of other countries, to broaden their point of view and to make them more effective workers in their own lands. The program under way includes not only the raising of funds for relief, but also a loan project, and the development of a leadership program.

Adolf Keller, reporting as secretary of the Council in Europe, gives us a glimpse of the part he is taking in developing the movements which were to lead ultimately to the World Council of Churches. "The Central Bureau has stimulated a cooperative movement in the eighteen countries where it is aiding the churches. Cooperative agencies exist now in France, Belgium, Spain, Germany, Austria and Hungary." Dr. Keller sees opportunity for "the interpretation of the spirit of American Christianity to Europe, and vice versa. It is the necessity of finding a mutual understanding, of penetrating to the deepest roots of the different conceptions of our religious life and of the gospel. It is the necessity to discuss the ecclesiastical and the theological differences in a brotherly way

and to set up the principles of cooperative activity of the Churches. It is the desirability of establishing a common basis for cooperation in a common constructive program. Real practical cooperation presupposes that such preliminary understanding has been reached, that such difficulties are cleared away beforehand, and that common principles are established for common action."

S. Parkes Cadman, Charles S. Macfarland and Kenneth D. Miller report for the Continuation Committee of the Universal Christian Conference on Life and Work: "It is apparent that the Continuation Committee is to major in the field of social and economic problems. Its most important action was that which set up an International Institute of Research on Social and Industrial Problems. This Institute will function internationally in the field covered in America by the Department of Research and Education and the Commission on the Church and Social Service of the Federal Council. Its purpose is officially stated as follows: 'To gather information on social and industrial problems, and to study these problems in the light of Christian ethics in a strictly scientific method, so that there may be acquired clear conceptions of the duty of the Church in these fields of endeavor.'"

While the steady flow of war and post-war messengers to the Federal Council from other parts of the world had subsided, we note that during 1926 the Washington staff of the Council records courtesies extended to such visitors as the following: Dr. J. MacDonald Webster, a minister of the United Free Church of Scotland; a Commission of four Greek leaders, including his Holiness Genadios, Metropolitan of Thessalonica, Lt.-Col. Gregory Kondekakis, of the Greek Army, Ex-Admiral Constantine Melas, of the Greek Navy, and Mr. Ulius L. Amoss, secretary of the Greek Y. M. C. A.; a group of ten Japanese business men headed by the secretary of the Y. M. C. A. of Nagoya, Japan; and Miss Lucy Gardner, the organizer of the Copec Conference in Great Britain. At a luncheon to Dr. Cadman, among the guests were Secretary of War Dwight F. Davis, Secretary of the Navy Curtis D. Wilbur, Attorney General John G. Sargent, the Greek Minister, the Czechoslovak Minister, Mr. Nelson T. Johnson, Division Far Eastern Affairs of the State Department. To such proportions had the foreign relations of the Federal Council developed since 1911, when, under the urging of Frederick Lynch, the new general secretary of the Council had visited London and Berlin in the interest of a movement for the development of international goodwill.

Before reviewing the course of the Administrative Committee for 1926, we get a bird's-eye view of the year from the officers and the general secretaries, the latter now including John Milton Moore,

former chairman of the Administrative Committee. Pursuant to the demands of the Council of Executives of State and Local Councils of Churches, the Federal Council "by its recent action in placing a general secretary (Dr. Moore) in charge of the work of extension, with direct relation to the Administrative Committee, has registered its conviction that it must now concentrate fresh effort on this task and that this is not a phase of its work among others of equal importance but a major task on the accomplishment of which the largest success of all the other activities of the Council and its commissions will depend. Increasingly every department will find that its work is intensified many-fold through the existence of local organizations close to the churches which furnish the necessary nexus between the Council and the churches, and act as mutual interpreter and helper. The work of the Council as a whole can be fully done only when there is a council or a committee at least in every community where there are two or more congregations of our constituent bodies. The local churches are at the point where all the lines of interest of national bodies must focus or we fail."

John Milton Moore was the first Baptist representative on the staff. During ten years between successive pastorates he had been secretary for Missionary Education of the Northern Baptist Convention, successively president of the Brooklyn and Greater New York Federations of Churches, and for four years chairman of the Administrative Committee of the Federal Council. Dr. Moore brought to the staff a rare combination of wisdom, genial fellowship and loyalty. Under his administration, interest in state and local federation was revived and to some extent reorganized.

The Digest of Minutes of the Administrative Committee gives us the outstanding actions of the year. On January 8, consideration is given to a proposal made by the "Committee of Fifteen," representing the Home Missions Council, the Council of Women for Home Missions and the Federal Council. This report begins by stating facts which, as we have seen, have long been known: "It has become increasingly apparent that in many fields of Home Mission service there is serious overlapping between the Commissions of the Federal Council and the Home Missions Councils. It is equally apparent that a more adequate occupation of the field would be facilitated by closer cooperation. We recognize the fact that, in promoting a program for Christianizing America, 'Home Missions' has come to concern itself with an enlarged program of service in self-supporting as well as in missionary churches, and that our denominational Home Mission boards are already operating in the wider field. We therefore deem it essential that activities of this

sort now being carried on by various commissions of the Federal Council shall be adjusted and related to those of the Home Missions Councils, specifically including the following phases of the Federal Council's work: extending state and local councils of churches, evangelism and life service, social service (including rural work), race relations, and the work of any other commissions that may evidence overlapping." Proposals were made for rather intricate interrelationship which fell far short of unity. Space is hardly called for to detail them, as they never were fully or permanently carried out.

From this time on we find the need of premeditation provided for by constant reference of proposals to the Committee on Policy and Program for study. One problem which continued to persist was that induced by the limited denominational constituency of the Council. Hence, at the request of Dr. Gulick, the following action was designed to give departments an inclusiveness not comprehended in the Council: "The Commission on International Justice and Goodwill may institute Committees on 'World Friendship Among Children,' 'World Friendship Among Women' and 'World Friendship Among Young People,' membership in which committees need not be restricted to members of the Commission and may also include members of churches not constituent bodies of the Federal Council."

For a long time the senior general secretary had advocated a department in the interest of church worship, but there were fears that this might lead to some violation of the provision of the Constitution which proscribed any "form of government or of worship." At this meeting he secured the following cautious action: "The Administrative Committee approves the suggestion of giving larger attention to the cultivation of church worship and requests the Committee on Policy, in consultation with the Commission on Christian Education, to make recommendations as to procedure." This action ultimately led to a Commission on Worship with a full-time secretary.

International relations appear, including the adoption of the following resolution:

The Administrative Committee of the Federal Council has long been deeply distressed over the deplorable and inhuman conditions of labor, amounting to slavery or even worse, which are reported to exist in certain parts of Africa.

Resolved, That in our judgment, the objective of our Government should be to secure the maximum possible policy of protection and liberation for the peoples of Africa and elsewhere that have been so long and so ruthlessly exploited by greed and avarice.

Resolved, That we instruct the Committee on Slavery of our Commission on International Justice and Goodwill, in conference with the Committee of the Foreign Missions Conference of North America, to formulate plans of activity and carry out measures of publicity, to the end that American public opinion may give its fullest support to these efforts.

In this connection, attention has already been called to the tendency of some Foreign Missions executives to rule the Federal Council out of relations with Foreign Missions countries. Likewise the Foreign Missions Conference had been hesitant about any approach to organic cooperation with the Federal Council. The decision of the Administrative Committee was that, while it could not agree to distinguish, in its international relations, between particular countries, conference should always be sought with the Foreign Missions Conference on any concrete issue.

At the meeting of April 9, a long statement was adopted to be presented to the Senate Committee on Prohibition, which is summed up in its closing paragraph: "The one path of advance is for all good citizens personally to observe the law and to support the great enterprise, born of the idealism of the people, of completely ridding the nation of as demoralizing a business as the liquor traffic has always proved itself to be. Least of all should our prohibition law be changed in response to the cry of those who by their own disrespect for the law are preventing it from receiving a fair trial or who, because of their special interest in the return of the liquor traffic, are artificially stimulating an agitation for changing our present law. The call of the hour is for such a thoroughgoing work of moral persuasion and legal enforcement as will give the policy of prohibition an adequate opportunity to demonstrate its full value to the nation and to the world."

Over a considerable period affairs in Mexico had been considered from time to time. There had been a tendency on the part of the Department of State, in connection with its differences with the Mexican government, to take a hand in the church situation in that nation. On one occasion, the general secretary of the Council was commissioned to interview the Secretary of State and remonstrate against any governmental action involving the Protestant churches in Mexico. The American Church bodies preferred to care for their own relations with churches in other nations.* This attitude is reflected at the April meeting of the Administrative Committee: Following an address by Professor Andres Osuna of Mexico, the committee expressed its opposition to "intervention," or the "with-

* See page 273 of *Across the Years*.

drawal of diplomatic relations" with Mexico upon religious grounds. Turning northward on May 14, Dr. Goodell is appointed fraternal delegate to the General Assembly of the United Church of Canada, with a special message from the Council. Next, facing Europe again, the Administrative Committee records its warm commendation of the Jews of America who have united in a national campaign to relieve the suffering of the Jewish populations of Eastern Europe. We have another approach at this meeting towards a development which was to be extended later to large proportions, as the Department of Research and Education is authorized to appoint a committee to consult with a similar committee of the Academy of Medicine, with a view to making recommendations as to possible joint action in the general field "of the relation of religion to health."

The meeting of October 22 named James H. Franklin as messenger to the Christians of China, Japan and Korea. A letter ordered on December 24 to the Rumanian Minister in Washington, with a copy to the Patriarch of the Orthodox Church in Rumania, urged all Christians in Rumania to join forces with the Christians of other lands to bring anti-Semitism to an end and to substitute a humane and Christian practice. This meeting closed with the reading of a letter of Christmas greeting from the Ecumenical Patriarch of Constantinople, conveyed by the Archbishop of North and South America.

Having thus reviewed the year, we meet with the Executive Committee at the Hennepin Avenue Methodist Episcopal Church in Minneapolis on December 8, 1926, under the chairmanship of Bishop John M. Moore. As so often happened during these years we are led to feel a world consciousness as Miss Lucy Gardner of London, director of the Conference on Politics, Economics and Citizenship and visitor under invitation of the Committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain and France (representing the Church Peace Union and the Federal Council), is presented as a special guest and invited to participate in the discussion.

Looking towards the approaching Conference on Disarmament, Congress was overtured with a constructive proposal, in which the Council anticipates the "Briand-Kellogg Pact":

This Committee suggests the desirability of a resolution authorizing the delegates of the United States to that Conference to propose as a fundamental basis for disarmament that all nations undertake by a general treaty to employ the processes of diplomatic negotiation, judicial procedures, arbitration and conciliation for the adjustment of all disputes and thus to renounce war as a lawful method for the settlement of international difficulties.

This proposal would be peculiarly appropriate to the agenda of a Disarmament Conference. For disarmament could then be carried forward with confidence of security. Large standing armies could then be reduced to the small forces needed to maintain international order, and navies could be placed upon a strictly peace footing.

Such a proposal would challenge the nations to respond wholeheartedly to the imperative lesson of the World War. Appeals to armed violence instead of to law and reason for the settlement of disputes should no longer be retained among the lawful policies of Governments.*

Resolutions were repeated deploring an increasing number of lynchings and the following statement was approved: "We note with interest and satisfaction the proposal to hold a National Interracial Conference, and recommend approval of the request that Dr. George E. Haynes, secretary of the Commission on the Church and Race Relations, be so released from his duties that he may give part time to the setting up of this Conference, as its Executive Secretary." Such was the frequent effort to initiate movements beyond the scope of the Council's constituency.

The best summation one could make for the year 1926 would reveal a steady progress. In the words of Samuel McCrea Cavert: "Interdenominational cooperation is no longer a theory, or an untried experiment. It is a practical reality, steadily growing and commanding the loyalty of forward-looking national leaders in every communion. This leads to the faith that what has been achieved now makes possible and imperative a greatly increased effort to carry the practice of organized cooperation down into all the towns and cities and states of the country. Our whole enterprise depends at last on the measure of our success in bringing the local congregations into real cooperation." The long endured difficulties are faced by Dr. Cavert: "A grave problem has faced us from the beginning and we are not yet through with it. How can we secure the full backing of denominational administrators in state and other larger or smaller local areas? It is not enough to have the full endorsement of the national governing body of a church and the hearty support of its national secretaries. The men who, as bishops, presiding elders and general superintendents, direct the denominational programs and policies in the states and smaller areas are so burdened with their great tasks and sometimes so exclusively devoted to them, that they have not time for or interest in the cooperative work. Opposition or even indifference on the part of an influential leader in a strong church makes any large cooperative program difficult if not impossible."

* See Chapter XXI for the continued story.

CHAPTER XXI

SOCIAL STUDIES SERVE THE GOSPEL MESSAGE, 1927

WE are now subjected to the considerations of an Advisory Committee on Policy before we can take important steps in the Administrative Committee. We thus move with surer and sometimes slower step, and at times with less discussion. We first consider a few selected proposals in the area of domestic social issues, which are representative of the service of the Council. On January 28, a long considered report on the railroad strike in Western Maryland was approved. The Department of Research was authorized, on April 22, to make a study of rural-urban conflict in the Chicago Dairy district. On July 13, the Commission on the Church and Social Service was requested to give attention to "the disregard of human safety . . . in travel on the highways of the country and in the streets of our cities." On October 28, we have a reflection of a now recognized policy in cooperation with Catholic and Jewish agencies, when "the Administrative Committee authorizes the Department of Research and Education in cooperation with the Social Justice Commission of the Central Conference of American Rabbis and, if possible, the National Catholic Welfare Conference to make a study of industrial relations in the Real Silk Hosiery Mills in Indianapolis, and of the policies of the American Federation of Full Fashioned Hosiery Workers."

The developing service of James Myers as industrial secretary brought frequent problems, including headaches and heartaches to his associates on the staff and at times to the Committee on Policy. A striking incident comes to mind. He is visiting a community where a strike is in progress, to consult with all concerned, including ministers, both timid and courageous. A telegram comes from the strike area; he has been asked to officiate at the funeral of a striker who has been killed by hired gunmen of the employers. He asks if he shall accept. The answer is given clearly: he is telegraphed to do "what any minister of the Gospel should do." We have an evidently similar question before the Administrative Committee on November 25, when the committee decides "that if there should appear to be urgent need, the Committee on Policy, in consultation with the officers of the Commission on Church and Social Service and the Committee on Mercy and Relief, shall carefully consider the matter of relief to miners' families and authorize such steps as seem wise." It may be added that the "steps" were taken. Likewise at this meeting the industrial situation is brought right

home to the churches, when the Department of Research is authorized to consider:

1. The study of industrial employees of the church in printing and publishing establishments operating under church control.
2. The non-executive employees of national and regional church agencies. This group including primarily the clerical and office staffs of such agencies, but also the operating staffs of buildings owned by such agencies and other similar miscellaneous employees.
3. The executive and field staffs of national or regional church agencies.

It is proposed to gather full information with reference to the salaries, vacations, pension provisions, etc., of employees falling under "2" and "3" in the above classification and to make a full inquiry as to the wages, working conditions, and labor policy, etc., of the industrial employees referred to under "1."

On December 23, following the study made by Dr. Tippy on the scenes of hurricane and floods in Florida and Mississippi, a resolution was adopted providing for swift action in such emergencies. A proposal is approved to study "the situation created by the bituminous coal strike in Western Pennsylvania," again in association with the Catholic and Hebrew bodies. The final action of this meeting was the repeated expression of the judgment: "That the present situation with reference to Prohibition and law observance strikingly and increasingly emphasizes the importance of building up, through systematic educational processes, a public opinion favorable to total abstinence from alcoholic beverages and the social control of sources of supply. It is a noteworthy fact that such educational activities which formerly were vigorously carried on in the public schools and the Sunday Schools in opposition to the saloon have greatly relaxed since the passage of the Eighteenth Amendment."

Perhaps the most significant procedure during the year 1927 related to the religious use of the radio. On February 25, the Administrative Committee accepted the offer of the Bedford Branch of the Y. M. C. A. of Brooklyn to use its radio hour for Federal Council messages from time to time. "The Committee also approved Dr. Macfarland's acceptance of the invitation of the National Broadcasting Company to serve on its Council," and ordered that a committee be appointed "to advise with Dr. Macfarland concerning the membership of a national Advisory Committee on Religious Broadcasting."

During this entire year the scope of International Relations appears to have broadened. On January 28, we have further actions on the situation of the Jews in Rumania, on oil leases in Mexico,

on the relations between the United States and Nicaragua, and on the need of sympathy and helpfulness for China. On February 25, these considerations were implemented in a far-reaching manner as follows:

The Administrative Committee of the Federal Council notes with profound gratification that the governments of both the United States and Mexico have in principle committed themselves to arbitration as the method of settling present difficulties in their relations with each other.

What has happened in Nicaragua intensifies our conviction as to the gravity of the problem of our relationships with our neighbors on the South. We cannot conceal from ourselves the fact that there has been a fresh outbreak of suspicion on the part of Latin-American peoples that the United States may undertake to dominate by force their economic and political life.

We earnestly hope, therefore, that the proposal to submit the present controversy with Mexico to arbitration will not only result in a peaceful solution of the existing difficulties but also lead our government to formulate a clear policy for our future relations with the peoples and governments of Latin-America. That policy should be free from even the appearance of effort forcibly to control the life of other sovereign nations. It should exalt the principles of friendship and helpfulness in all our contacts with our Latin-American neighbors.

With reference to China, "The Administrative Committee desires, at this time of anxiety and turmoil in China, once more to call attention to the momentous character of the situation that has been developing in that land, and to urge that the United States, in keeping with her historic policy, make justice and friendship paramount in all her dealings with China."

On March 25, the Committee received Rev. T. T. Lew, of Yenching University, China, and Pastor F. Siegmund Schultze, of Berlin. An action of deep meaning on May 27 was taken which, later on, had no little influence on the enactment of the Briand-Kellogg Pact for the Outlawry of War:* "We have learned with deep interest of the suggestion by M. Briand, Minister of Foreign Affairs of the Republic of France, that in order 'to give high testimony to their desire for peace . . . France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war' . . . as between these two countries. We express the hope that early steps may be taken looking to the drafting of a suitable treaty between France and the United States, at the same time making it clear to other nations that the United

* See Chapter XX.

States would be pleased and hope to enter into similar agreements with them by which to renounce war as an instrument of national policy and to undertake to submit for peaceful settlement any controversy of any character which may arise between them." On the same date warm commendation was given and hopes expressed for the Conference on Limitation of Navy Building, to be held at Geneva, by Great Britain, Japan, the United States and other powers. China appears again, as the Committee welcomes the renewed offer of our Government, as stated by President Coolidge in his address of April 25, 1927, "to negotiate a treaty giving China complete tariff autonomy and . . . the release of extra-territorial rights as soon as China is prepared to give protection to American citizens and their property."

The writer recalls the reaction of Sidney Gulick to the report in the *New York Times* of M. Briand's announcement. The phrase "outlawry of war" had long been a favorite one in statements by the Federal Council. Dr. Gulick was on the telephone the rest of the day, including calls to Washington, urging acceptance of the challenge of Aristide Briand. But he sadly remarked about five o'clock, "only one man in Washington seems to have caught the meaning of it." If the reader is inclined to remind us that the Briand-Kellogg Pact did not insure lasting peace, he is reminded in turn that the outlawry of war was but one element in the international ideals of Sidney Gulick. He constantly urged that all would stand or fall together. The chasm could not be crossed one step at a time,—a lesson which the United Nations have not learned as we write this volume. Dr. Gulick at once enlisted support for the Briand proposal through letters to many national officials from a host of influential men and women. Whenever such an occasion arose he would, generally within an hour, interview Elihu Root, Jacob Gould Schurman, George W. Wickersham or Alanson B. Houghton, among many, not only for counsel and advice, but to secure action on the spot. One day, a former cabinet officer observed to the writer, "that man ought to be released by the Federal Council as an adviser to the Department of State."

Next, Africa comes again to view when "The Administrative Committee records its gratification at the recent progress made by the nations in their cooperative frontal attack on slavery and forced labor in the adoption by the League of Nations Assembly of the Slavery Convention, which Convention, now before the members of the League of Nations for their ratification, promises to be a new high water mark in the history of man's struggle for liberty and manhood. The Committee urges ratification of this Convention by our Government promptly on its receipt from the League of Na-

tions, in order that our Government may lend its moral and practical support to the procedures essential to the complete abolition of slavery in all parts of the world and to the abandonment of forced labor just as rapidly as possible. Our Government, we are convinced, should cooperate in the fullest possible way with other nations for the final overthrow of these ancient evils and wrongs to humanity."

Following the reception on November 25 of Rev. Arthur Pringle of England with greetings from the British churches, the now proposed Briand-Kellogg Pact is warmly supported. On December 23 this was followed by a renewed appeal to Congress in these terms: "We rejoice to learn of the serious study being given by the Department of State and the French Foreign Office to the proposal that France and the United States shall renounce war between them as an instrument of national policy and we are deeply interested in the resolution introduced into the Senate and House of Representatives to give that proposal concrete and practical form."

Meanwhile the commissions are guided by the Committee on Policy. "The Interdenominational Program of Evangelism which the Federal Council's Commission sent out this year, following the Northfield meeting, has been adopted in substance by nearly all the denominations and not a little of its general outline has appeared in the programs of the Y. M. C. A., the Y. W. C. A., and many young people's organizations." The spiritual opportunities for the radio are being especially developed, and the commission's Fellowship of Prayer is being more widely used by the churches during the Lenten season.

The Commission on Christian Education finds another open field of service in the realm of Sex Education and Social Hygiene, in association with the American Social Hygiene Association. The Department of Research and Education has projects in hand as follows: "A study of prison labor conditions, with specific reference to contract labor. The study of rural-urban conflict in the Chicago dairy district. A monograph prepared on the War Debt problem, designed to present the essential facts and issues in this little understood question. A study of the relations between the Real Silk Hosiery Mills, Inc., and the American Federation of Full Fashioned Hosiery Workers launched with the full cooperation of the principals. This study was expected to throw light on the merits of trade union and so-called company union organization from the point of view of constructive human relationships. A study dealing with the Church as Employer of Labor. This was expected to include wages and working conditions in industrial establishments, such as publishing houses, operated under church

auspices. At the request of the Pittsburgh Council of Churches the Department plans to make a study of the situation in Western Pennsylvania created by the bituminous coal strike. A Handbook of Social Service for ministers, to contain a digest of all the social platforms and programs of religious bodies, an extended bibliography and an annotated reference list of social agencies. A study pamphlet dealing with forms of organized industrial relations, or what might be called Human Relations in Industry." The writer recalls the perplexity of the situation on War Debts which followed the completion of the original report. It raised such intricate questions that he submitted it to Herbert Hoover, then Secretary of Commerce, who secured its revision on statements of fact. We may cite this as an example of the constant care taken to insure accuracy. As Mr. Hoover observed on this occasion: "The influence of the churches and the influence of the Federal Council on the churches are coming to be such important factors that it will not do for the Council to go astray in these studies." But one occasion is recalled when the Council's data were seriously challenged in Washington. In that instance, at a cost of several hundred dollars, a release to the press was countermanded by telegraph. Later it was discovered that the Council's figures were authentic.

Likewise educational service predominated in the program of the Commission on the Church and Social Service. Industrial conferences had been held widely, of which we give an example: An Industrial Relations Conference of the Greater Boston Federation of Churches had forty-two speakers and 130 meetings. The general theme was "Human Values in Industry." A series of noon-day public meetings was held in churches. Conferences had been held with Bible classes, luncheon clubs, the Chamber of Commerce, Twentieth Century Club, Y. M. C. A., student groups in colleges, classrooms in Boston University School of Theology and Newton Theological Seminary, ministers' meetings, women's clubs, and the Central Labor Union. Among the speakers of the week were many local and two national labor officials, local employers, engineers, professors of economics and business administration, leading social workers, representatives of the Associated Industries of Massachusetts, United States Department of Labor, Consumers' League, Women's Trade Union League, ministers and social service secretaries of the churches.

Mr. Myers was instrumental in drawing together religious and social organizations working in student fields for closer cooperation and joint recruiting of students for work in factories, attendance at summer seminars and joint conduct of a general conference on Students in Industry, held at Swarthmore, Pennsylvania. Mr.

Myers was personally in charge of a seminar and factory group in New York City during the summer of 1927. The industrial secretary was brought into conference with students of industry from other lands. He arranged meetings in Boston and Philadelphia for Miss Cecile Matheson of England, who was proceeding to India as Industrial Advisor of the National Christian Council, and desired to meet leading employers, industrial engineers and labor leaders. He also prepared a conference for the Australian Industrial Commission to meet prominent manufacturers, labor union officials, industrial counsellors and engineers, and to gain an insight into American thought and practice in industrial relations. The Australian leaders were interested that a church body should have such knowledge of industrial life and could successfully convene such a conference. Let it be said, however, that the "knowledge" was in the head of James Myers. Other phases of work included Child Welfare, continued studies on Marriage and the Home, and service in Disaster Relief. Similar in nature were the objectives of the Commission on the Church and Race Relations. Interracial conferences were held at points where they were most needed and one after the other the denominations were naming cooperating committees.

The Commission on International Justice and Goodwill had at once recognized in M. Briand's proposal for the renunciation of war between France and the United States an opportunity to strengthen the ties of peace. To make more concrete the church's interest in this proposal a delegation of churchmen was assembled to wait on President Coolidge and Secretary of State Kellogg on November 2, presenting to them a memorial in which more than 750 signatories expressed their hearty support of M. Briand's suggestion, but also going far beyond it, testifying to their belief:

1. That war should never again be resorted to by civilized nations as the means for settling disputes or enforcing claims.
2. That war, save for self-defense against attack, should be outlawed and declared by the nations to be an international crime.
3. That the renunciation of war by treaties and solemn engagements should be undertaken between all the principal nations, adequate provision being made for conciliation, mediation, arbitration, and judicial settlement.
4. That such engagements constitute an essential measure in creating the spirit of mutual confidence which must precede a general movement for disarmament.
5. And that the settlement of every threatening dispute, whatever its nature, must be sought only by pacific means.

The Committee on World Friendship Among Children carried through to success its first goodwill project, the sending of Doll

Messengers of Friendship to Japan. As a result of this first attempt at better understanding between the children of the two countries, a Committee on International Friendship Among Children was formed in Japan with Viscount Shibusawa as chairman. The Commission sponsored during the fall and winter months of 1927 a Peace Declamation Contest for the youth of New York State. More than 150 churches throughout the state were pledged to cooperate in this program. Two institutes on international relations within the year were held on college campuses, the first at Ohio Wesleyan University, and the second at the University of Illinois.

The Commission on Relations with Religious Bodies in Europe reports that the church forces of the two continents are "no longer content with mere hand-shaking and expressions of goodwill." However, the main activities are still focused on the work of the Central Bureau for Relief of the European Churches. The program of this body is enlarged by the following emphases:

(1) The development of a new leadership in the churches. There is great need of additional scholarships and fellowships for students and pastors.

(2) Physical reconstruction. Many church edifices in areas devastated during the war remain to be rebuilt, especially in Latvia and Poland.

(3) The organizational reconstruction of suddenly disestablished churches in eleven countries.

(4) The relief of financial distress. The loss of endowments, the heavy indebtedness of charitable institutions, and the lack of funds for repairs all call for relief.

(5) The provision of adequate tools for instruction. Many seminaries are poorly equipped and theological libraries need to be replenished.

(6) The training of social workers for an "inner mission" program which will be commensurate with the demands of the hour.

By releasing its European Secretary, Adolf Keller, not only to the Central Bureau, but also to the Secretariat of the Institute for Social Research, the Federal Council makes a contribution to the Continuation Committee of the Universal Conference for Life and Work. At this time the American churches had little understanding of the problems of European Protestantism. Among the friendly visitors had been Rev. George Stewart, a Presbyterian pastor, who had made several studies of the European situation and during this year was associated with Dr. Keller in a joint study,* published with the approval of the Federal Council.

* *Protestant Europe: Its Crisis and Outlook*. Adolf Keller and George Stewart. George H. Doran Co. 1927.

Notable is the extension of relations with the Eastern Orthodox churches. The Committee on Relations with the Eastern Churches finds that, while unable as yet to come to an agreement with the churches of the West on the questions of faith and order, the Eastern churches are now ready to cooperate with the churches of the West on matters relating to the life and work of the Church. Contemporary developments in this direction all increase the importance of the mission of the Federal Council's representative in the Near East. A conference of religious leaders at Constantinople had issued a statement which said:

The Constantinople Conference heartily commends the work of Dr. W. W. Peet which has strengthened the bonds of friendship and mutual understanding between the Eastern churches and those of America, and which has been a means of enlarging still further the opportunities of mutually helpful cooperation between these great branches of the Christian Church. We feel that it is only through such friendly contacts as this that the churches of the West will be able in any way to contribute to the problems of those of the East, since doors will be opened through those means which will otherwise be closed. The Conference therefore urges that Dr. Peet be requested to continue his friendship mission as the representative of the Federal Council to the Eastern churches.

The Committee's program is outlined as follows:

The Committee has been instrumental in securing two scholarships in American seminaries for this year and more are promised for the ensuing year. The good offices of the Central Bureau for Relief of the Evangelical Churches of Europe in Zurich, Switzerland, have been employed in securing opportunities for Eastern Church students to study in the seminaries of Switzerland and France.

There is a need of demonstration programs of religious education. The work which has been done in certain Near East Relief orphanages and by the Y. M. C. A. in Greece has shown the definite value of such projects.

If the cooperation of Eastern Church leaders could be secured for a program of social welfare such as might naturally develop out of the program of Near East Relief, it might be the means of linking the great spiritual power of these bodies to the crying human needs of their people.

A vital point is made in the following proposition:

The missionary agencies need the cooperation and help of the Eastern Orthodox Churches in their approach to the Moslem world, and the Eastern Orthodox Churches would benefit tremendously by sharing in the missionary enthusiasm of the Western Churches in regard to these populations.

Undergirding all this service in Europe was the part played by the Central Bureau under the direction of Adolf Keller, with the cooperation of his American colleague, Kenneth D. Miller. As Stanley White, chairman of the American Committee, says: "The Central Bureau is in close touch with the developments of the Life and Work Movement, and is planning its work in such a way as to harmonize with the comprehensive program involved in Life and Work. Indeed, an important function is that of securing the cooperation of the churches of many lands and many creeds in a great constructive task which has to do not with ecclesiastical machinery but with religious life. As the federative movement progresses in the international field, it will be found that the work of the Central Bureau has made it much easier for the Churches to unite on a practical program of advance work."

As we survey the year we turn to one report which presaged a great advance in the proclamation of the Christian message. "One of the developments of the year which promises largest possibilities for the future is the creation of the National Religious Radio Committee, initiated by the Federal Council for the purpose of maintaining cooperative relationships with the broadcasting companies which direct broadcasting on a national scale. The program of religious radio has been formally inaugurated over a nation-wide network of the National Broadcasting Company by Dr. Charles S. Macfarland, chairman of the Advisory Committee on religious broadcasting of the company, who introduced S. Parkes Cadman as the opening speaker."

Such is the review of the year as it is presented to us when we assemble with the Executive Committee at the Old Stone Church in Cleveland, January 23 and 24, 1927. When Bishop John M. Moore, chairman, calls the meeting to order, an intimation of recently extended relations of the Federal Council is given when fraternal delegates from the United Church of Canada are welcomed. We may now follow the course of the meeting and make record of what may be regarded as the high points and especially those actions which denote new trends. We have one of the latter when Benjamin S. Winchester, for the Commission on Christian Education, presented the following recommendation, which was adopted: "In view of the influences tending to lower the ideals of marriage, weaken the sense of marital, parental and social responsibility, and undermine the home, the Executive Committee would emphasize the urgent importance of making ample provision in the churches' program of religious education for the cultivating of wholesome relationships between the sexes and the development of Christian attitudes and ideals respecting marriage and the home."

Next comes a new touch on foreign relations. Rev. Paul S. Leinbach, chairman of the Editorial Council of the Religious Press, presented the following resolution, which was adopted:

The Editorial Council of the Religious Press recommends that the Council cooperate in the International Christian Press Conference and the International Christian Press Exhibit, to be held in Cologne, August 16-22, 1928.

It is further recommended that the Executive Committee authorize the Editorial Council of the Religious Press and the Commission on Relations with Religious Bodies in Europe, to be jointly responsible for making arrangements for the American participation in the Conference and the Exhibit.

The previous resolution presented by the Commission on Christian Education is supplemented by a statement from the Committee on Marriage and the Home telling us that a preliminary report on the Ideals of Love and Marriage is nearing completion. Other studies are contemplated to deal with Training for Marriage, Marriage Customs, Safeguards and Rituals, and the Church and Divorce.

Approval is given to a comprehensive report of a National Church Comity Conference presented by Charles H. Sears, proposing a long overdue Five-Year Program to include: "A survey of the whole field of interdenominational comity in home mission work. A sustained effort to secure the indicated adjustments by the various denominational and local groups. The elimination within a definite period of all competition between denominations whose boards are constituent to the Home Missions Council and the Council of Women for Home Missions in which the use of home mission funds is involved. The furtherance of understandings between denominations constituent to the Home Missions Council, Council of Women for Home Missions, or the Federal Council of the Churches of Christ in America, looking to the elimination of competition. The allocation of responsibility on a non-competitive basis for needed extensions of Christian work and securing the acceptance of such allocations by the bodies concerned."

As always, Sidney L. Gulick was on hand with resolutions. Those adopted appealed for continued and larger help and encouragement for the Christian churches in China, a friendly message to Japan, and approval of plans by which to cultivate understanding and goodwill between the children and young people of the United States and those of Mexico. In view of delayed Congressional action, a proposed draft of a Senate resolution condemning "slavery and forced labor" was also adopted.

Then came a long needed admonition looking towards home:

"We urge all our church organizations in selecting their places of meeting to insist that provision be made for delegates of other than the white-race and that every precaution be taken to protect such brethren against embarrassment from any form of social discrimination." Following this was a devotional service appropriately led by a Negro member, Bishop George C. Clement. The same strain is continued when "the Executive Committee cordially approves the proposal of the Committee on Goodwill Between Christians and Jews for a study of the causes of misunderstanding and the roots of prejudice, which is to be made during this year." A measure whose ultimate purpose was not attained until a good many years later was approved when the Council authorized the Committee on Relations with the Eastern Churches "to proceed with a study of the relationships existing between the Eastern Church bodies in the United States and the denominations which are constituent members of the Federal Council, looking toward the establishment of closer relationships . . . on the basis of a co-operative program of practical work."

The range of personal contact between Dr. Gulick and the rest of the world was suggested when he presented the following communication from David Lloyd George:

I send my heartiest good wishes to you and to the Federal Council in the disarmament campaign which you are conducting and I trust that your efforts to convince the American people of the great causes of peace and the outlawry of war will be crowned with the success they deserve.

The most imperative need of the world at the present time is the reduction of armaments and the abolition of war. Without the co-operation and support of the United States, those ends can never be realized, and humanity should be grateful to you and your collaborators for your efforts to enlist the citizens of America in the great world army of those who are working for peace.

Once more the question of relationship with the Young Men's Christian Association appeared following an address by a representative of the Association, David G. Latshaw. The Business Committee presented a statement which was approved, the substance of which was contained in this paragraph: "The National Council of the Young Men's Christian Associations and the Federal Council of the Churches of Christ in America should initiate and further such study, conference and experimentation as will lead to a practical working program of cooperation between them. They will work together for the uniting of Protestant Christian effort and use their influence to that end in every city where both a council of churches and a Christian Association exist."

Before we study the closing message of this meeting of the Executive Committee we pause to hear the report of the Committee on Necrology, which records the death of such leaders as Bishop E. R. Hendrix, Francis E. Clark, J. B. Remensnyder and Bishop C. L. Moench. At the same time we look over the gathering to note some of the stalwarts, both old and new: Albert G. Lawson, W. H. Jernagin, W. W. Staley, Martyn Summerbell, Herbert L. Willett, W. F. McDowell, James Cannon, Jr., George C. Clement, C. H. Phillips, Joseph A. Vance, George Summey, Charles E. Schaeffer, Arthur E. Main, and R. A. Hutchison. More recent faces are Charles H. Sears, Charles E. Burton, and Lewis S. Mudge.

The Message to the Churches is significant and unusual, first because it is confined to one subject, and second, on account of its adherence to institutions of which, for the most part, the Congress of the United States had forgotten the existence. It included such imperatives as these:

The effect on world peace of America's unprecedented economic expansion calls for thoughtful study.

The United States should be brought into a relationship of more effective cooperation with the rest of the world.

Somewhat unusual is this aggressive note:

The Church of Jesus Christ, in carrying on its program of world justice and peace, cannot be intimidated by any attempt to silence or to deter lovers of international justice and peace. Efforts being made by a few individuals and groups to cast aspersions on the character and honesty of purpose of many of our ablest Christian leaders, falsely charging them with being consciously or unconsciously agents of subversive influences, should be outspokenly condemned.

The year 1927 witnessed no defections or divisions and appears for the most part to have passed in serenity. As Secretary Cavert's prophetic introduction to the annual reports said: "The vision of the possibilities of a more united Church, emerging from Lausanne of 1927 after Stockholm of 1925, is bringing into clearer light the significance of the American experiment in federating the Christian forces of our land. It is now indisputable that, whatever differences exist among the churches in certain phases of their thinking, full cooperation is thoroughly practicable in a host of common tasks on which hangs the destiny of our civilization. Equally certain is it that in the practice of such fellowship in life and thought the churches become most conscious of their unity and most prepared for further advance." We are given an example of this advance in the approach toward a long sought unity on the part

of the interdenominational bodies: "The new relationship established between the Federal Council, the Home Missions Council and the Council of Women for Home Missions during the past year is a happy augury of further advances in cooperation."

The story of the year 1927, however, would hardly be complete without reference to an unusual variety of attacks arising from various hostile sources. During the year a substantial volume entitled "Pastors, Politicians, Pacifists," had been prepared by a roving newspaper man and widely circulated. Few of its statements were accurate. Bishop Brent is "Bolshevist"; Dr. Gulick, to his amazement, is connected with the "Farmer Labor Party"; Ernest Johnson a "socialistic" propagandist; George W. Wickersham's chief sin is his deplorable support of the League of Nations. As to the Federal Council, that body is declared to be an instigator of evil doing in its initial suggestion of such a league. Finally, Elihu Root is charged with being paid for his manipulation of the churches, in the interest of foreign governments. In May the Administrative Committee issued a comprehensive reply to these charges which included lobbying, "frequently working under the direction of radical groups, affiliated with the Third Internationale" and other similar counts. The committee declares that "its course will in no way be modified by the unjustifiable attacks of the forces which would, if they could, stifle the voice of the churches and weaken their influence in the life of the nation."

At the same time the now familiar process of self-examination appears in the following provision:

The approaching twentieth anniversary of the founding of the Federal Council and the growing interest in church cooperation and Christian unity make it particularly appropriate that there should be this year a candid examination of the present status of the churches in their relations to the community, the nation and the world, with particular reference to present and possible cooperative life and work.

We heartily approve the proposal of the Administrative Committee "that at the time of the next Quadrennial Meeting of the Council, to be held in December, 1928, as a part of that meeting there should be held a comprehensive conference to which persons who are not members of the Council may also be invited; that as a preparation for this conference a period of preliminary study and discussion be carried forward during the year on a nation-wide scale, the results of which should be collated and analyzed by a representative group, meeting just before the Council, who should also be members of the conference."

CHAPTER XXII

LOOKING TOWARDS A NEW ERA, 1928

THE year 1928 began a period of change in the history of the Federal Council. This was especially true in the field of international associations. The senior general secretary began to feel the weight of sixty-two years, foresaw coming retirement and had provided, in general terms, for his possible successor in Samuel McCrea Cavert. Gradually other secretaries had also been assigned to aspects of foreign relations. He now begins, without any announcement, a quiet search for a secretary to relieve him entirely in foreign affairs. Early visions had become realities. The objectives of his first visits to Europe as a representative of the Council in 1911, 1914, 1915, 1918, 1919 and 1920, had been measurably secured. A world organization was assured. New relationships had developed which called for a fresh approach by a new personnel. The year 1928 witnessed a re-survey of the entire scope of organization, partly by new men and new minds.

In January, 1928, the Executive Committee prepared for the proposed self-examination at the coming Quadrennial meeting by the following action:

We recommend that a Committee of One Hundred be appointed to whom shall be committed responsibility to conduct the preliminary studies and to report the results to a conference in December for its consideration and for further report to the Quadrennial meeting of such policy and program as may emerge from the studies and discussions.

As we gather in Rochester, New York, December 5-11, 1928, for the close of the fifth quadrennium, we need but review in outline the events of its closing year, as recorded in the report of Charles L. White, chairman of the Administrative Committee. They follow the more or less established agenda and continue a clearly defined program. On February 24, the earlier hesitancy of members of the Administrative Committee had subsided and a report from a special committee was approved, recommending that "The Department of Research and Education be requested to consider making a study of existing conditions respecting worship in the various communions." World relations came to the fore on April 27, when it was voted to respond to the urgent request that Dr. Tippy spend six months in Europe to assist in the organization of the International Social Institute, "in view of the international significance of this venture of the Life and Work Movement to apply Christian principles to social problems on a world scale."

Further belated interest in the women of the churches is indicated by the appointment of Katherine Gardner as associate secretary of the Commission on the Church and Race Relations, with special responsibility for the work of the Women's Committee.

On July 13, vigorous condemnation of lynching was expressed, and Rev. Everett R. Clinchy was elected as executive secretary of the Committee on Goodwill Between Jews and Christians. Following response to an appeal for disaster relief in Porto Rico, on September 28 the Committee records its satisfaction in the signing in Paris on August 27, 1928, of the Multilateral Peace Pact. Then came a resolution expressing deep gratification on the new contacts and treaty relations between the United States and China. The earnest hope is expressed "that the United States and all other nations will take every practicable step to cooperate with China in stabilizing her inner life and international relations in such forms as shall promote the permanent welfare of her people and shall secure justice for all."

The several commissions render reports covering their periods of existence. William Horace Day for the Commission on Evangelism and Life Service presents a message again emphasizing the need of the spirit of evangelism in the realms of education and social service. For the Commission on Church and Social Service, Bishop Francis J. McConnell completes the thesis enforced by Dr. Day as he reviews the twenty years' period largely in general terms. "It is indicative of the social-mindedness of the Federal Council and of the understanding which its founders had of the scope and meaning of Christ's teachings, that social service was put beside evangelism at the beginning twenty years ago. And it is the more significant that social service was seen to mean not only social welfare work, such as the Christian Church has fostered since Apostolic times, but the interpretation of Christian principles to the management, controlling motives and human relations of industry, the production and uses of wealth, the rights and well-being of labor and the reconstruction of the social order itself." However, while the interest of the Commission has often tended to concentrate on labor and industry and the reconstruction of the social order, it has not been forgotten that the churches also have a vital part in "the protection and rehabilitation of the dependent, the defective and the delinquent."

Luther A. Weigle, for the Commission on Christian Education, is persistent. He finds that further consolidation of agencies with each other and with the cooperative organization of the churches themselves, whether in local or state councils or nationally, "would seem both desirable and inevitable." Some way must be found by

which religious bodies may focus their combined energies upon the task of religious education in community, state and nation, and "bring it into such relation to the program of public education that religion may everywhere have its rightful place in the development of national life and character." We are reminded of this insistence on the part of Dean Weigle as we find him, in 1947, a leading spirit in efforts to solve the long continued problem of interdenominational interrelationship.

Reviewing the life of the Department of Research and Education, William Adams Brown believes that "the battle for recognition of the propriety of the study of industrial problems under church auspices is virtually won." For the Commission on International Justice and Goodwill, George W. Wickersham gives the record for 1928. Preceding the anniversary of the Armistice a message to the President and Senate, with several thousand signatures, urged ratification of the Pact of Paris. Following the Doll Messengers to Japan, a second project consisted of Friendship School Bags for Mexico, of which our children sent approximately 35,000 filled with gifts for boys and girls. In the official reception in Mexico City's great stadium, in connection with their national independence day program, 75,000 people participated, including 31,000 school children. One of the results of the friendship messengers and of the state and national declamation and oratorical contests which this Commission has promoted was the interest aroused in these forms of peace education on the part of Mrs. Zelah Joy Van Loan, who has established a Foundation to the amount of \$25,000, the income of which is to be expended for conducting once in three years such a prize essay contest.

Alfred Williams Anthony, chairman, and Everett R. Clinchy, secretary of the Committee on Goodwill Between Jews and Christians, describe the service of this body as follows: "During the four years, the outstanding features of the program have been conferences with groups of Jews and Christians; forums for the frank consideration of causes of illwill and methods of removing the causes; exchange of speakers, lecturers and of teachers in some of the theological seminaries of the country; pronouncements and publications in papers, religious and secular, particularly upon the recurring thanksgiving observances; joint pronouncements over the signatures of an outstanding Jewish rabbi, Roman Catholic priest and Protestant clergyman in more than one hundred cities of our country; a youth movement in schools, colleges and student group conferences conducted by young people,—all of these methods designed to serve as a means of educating people in toleration, fellowship and cooperation." Largely as a result of these influences a

more comprehensive body, the National Conference of Jews and Christians, had been created as an independent organization.

In this connection it may be enlightening to supplement the official records. While Jews in general were deeply appreciative of the service of the Federal Council's committee, it was difficult to secure their understanding as to the scope of the authority of the Council. Leading rabbis demanded that the Council put a stop to certain types of effort of Christian bodies to evangelize Jews. After several conferences it became evident that some of the objectives desired could be more freely sought by a more voluntary body, free from ecclesiastical connection and also one which would include Roman Catholics. For these reasons the senior general secretary of the Council called a conference of leading spirits which initiated the National Conference of Christians and Jews (the present title). Gradually this more comprehensive body came to take the place of the committee of the Federal Council and Dr. Clinchy later became its president. The entire movement for interfaith goodwill is predominantly due to the vision, patient perseverance, and skillful administration of Everett R. Clinchy and to his persuasiveness in enlisting the powerful support of Catholic, Jewish and Protestant leaders, including laymen of influence. Nothing quite like it has appeared in religious history. The initiation of the National Conference of Christians and Jews is illustrative of the policy of the Federal Council whenever it appeared that the ends sought could be better served by a more inclusive, voluntary and independent body. While this story is being written in 1946, this body is holding an international conference at a time when the Jewish problem has become a vital issue in foreign affairs.

Bishop George C. Clement, chairman of the Commission on the Church and Race Relations, presents a somewhat scientific resumé of the problems involved in relations between whites and Negroes and also between Mexicans and Indians in the United States. In his characteristic rhetoric, Bishop Clement concludes: "Looking back over twenty years we discern the black clouds of race prejudice and misunderstanding, with their product of violence and oppression, slowly disappearing under the benignant sun of idealism flowing from the spirit of Christ and democratic government. In their application of these ideals, the churches and Christian people have been weak at times; but in the perspective of the years the skies of hope in race relations are clearer because of their influence."

Relations with Europe are centered in three distinct groups,—the Commission on Relations with Religious Bodies in Europe, of which Kenneth D. Miller is now chairman and Dr. Van Kirk secretary;

the Central Bureau for Relief of the Evangelical Churches of Europe; and the Committee on Relations with Eastern Churches, administered by Dr. Van Kirk and Antonia H. Froendt. Reporting for the first, Chairman James I. Vance sets forth its historical development and incorporates in his report that of the senior general secretary, as follows: Early in 1928, the chairman of the Administrative Committee, John A. Marquis, reported that several communications from Europe and the Near East related to problems which called for study on the ground. Upon his recommendation the senior secretary was commissioned to fulfill these missions and he had done so in April and May and again in August and September. His reports give a survey of both religious and political problems: "It is gratifying to record the recent completion of the rebuilding of the last two of the devastated churches in France. While the newer relation of the ancient churches of the Near East to the Protestant churches is perhaps more in principle than in practice, it is gradually assuming more vital form. A new generation of priests and students has a new outlook on the world. An increasing number of the leaders of these churches are becoming informed about and interested in the churches of the West. They have much to contribute to our common Christian spirit and life. They have an opportunity to render mediatorial service in those countries where Protestant churches are among political minorities and there are instances of the desire of their leaders to fulfill it. There are visible signs of a new outlook. One of the largest popular meetings of an evangelical nature that I addressed was at a park in Bucharest, conducted by the Orthodox Church. There are several agencies of a foreign mission and educational nature in sections where the Orthodox churches are the churches of the people, and they should understand each other and have a program common to all in principle."

The dangerous situation caused by restless religious and political minorities is described: "The Balkan area is still a danger spot and would probably be at times an area of armed conflict were it not for the League of Nations. This is a situation in which a more friendly and sympathetic attitude by the Orthodox churches and a cooperative relation between the various bodies, including the Orthodox, would be of the greatest help. It is, however, implicit in the whole political problem in which it is to be hoped that the League of Nations may continue to exert increasing influence. The stupidity of conquering nations in their attitude towards alien minority subjects is a sad fact of history and it is being repeated. As to the Jewish minorities, they are to some degree found everywhere. The sins of centuries are charged up to them offhand, even

to being the cause of the last war. Peoples whose own minorities are in trouble sometimes forget that, when it is a question of the Jews, and do just what they condemn others for doing."

"The proposal that the churches of Great Britain ought to have a constant representative in America and that the American churches ought to have one in Great Britain, met with warm approval. Perhaps the time is coming when the churches will have their ambassadors to the churches of other countries. I was requested to convey to the Federal Council gratitude for the services of Dr. Tippy. He is acknowledged as largely responsible for the establishment of the International Social Institute on a firm and constructive basis following the pioneer work of Dr. Keller, with whom he has worked in close cooperation. It was especially interesting to look in on a conference of representatives of the Eastern churches at which Dr. Tippy, with his evangelical persuasiveness, was evidently enlisting their sympathetic response. Dr. Tippy's conferences of church leaders in various parts of Europe received many tributes of gratitude. The Federal Council was requested to continue his service." Meanwhile an American Committee, of which the senior general secretary was chairman, had been appointed for cooperation with the Institute. "Several political leaders expressed deep interest in the establishment of this agency at Geneva. As one of them said, 'We need that kind of atmosphere.' It is of interest to note that the church bodies find so many natural contacts with the work of the League. Many of their questions are almost identical. What the churches are considering from the Christian point of view the League is considering from the political viewpoint of international morality. This is illustrated by the problem of Religious Minorities and by the natural and normal relations between the Institute of Social Christianity and the International Bureau of Labor."

On relations with the Eastern Churches, Dr. W. W. Peet records reactions to his service: "It seems to be taken for granted by the prelates of the Eastern churches that my mission marks the end of that feature of American mission work which has been in the past characterized by an effort to gather groups of people out of the old churches into separate communions. My strong conviction is that the day for this feature of missionary work is past." At this point reference may be made to the adverse attitude of some of the Foreign Mission leaders. While the senior general secretary was in Constantinople he was interviewed by one of these representatives who took the ground that the Federal Council should not concern itself with the Eastern churches. Such relationships should be left exclusively to the Foreign Mission boards. That,

however, was far from being the feeling of the Eastern Church bishops, as subsequent history revealed.* These associations, involving relations with the Foreign Missions bodies were strengthened during 1928 through the participation of Dr. Cavert in the epoch-making conference of the International Missionary Council at Jerusalem, where he conferred with religious leaders from various parts of the world. Indeed Dr. Cavert from this time on became a mediating personality in these particular relations, a service for which he was better fitted than his senior associate.

Reports from Cooperating, Affiliated and Consultative bodies indicated a somewhat closer cooperation than that of earlier years. On the one hand this meeting of the Council with the presence of representative members of these bodies, presented an impressive visualization of the wide and inclusive extent of Protestant cooperation, although at the same time revealing a lack of coordination, with inevitable duplication, problems which even up to the time of this writing have not been resolved. Probably the most that can be said is that there had been greatly increased consultation and a clearer understanding of limits and boundaries of organizational responsibility and prerogative.

President S. Parkes Cadman tells us so many messages have come that they cannot all be read and he calls for the reading of the list. It will bear inclusion in this study for its world-wide inclusiveness and its view of the development of cooperative relations during twenty years: Archbishop S. P. Matheson, Primate of all Canada; Evangelical Churches of Cuba; National Council of Evangelical Churches of Mexico; Committee on Cooperation in Brazil; Committee on Cooperation in Christian Work in Chile; Federal Council of the Evangelical Free Churches of England; French Protestant Federation; Central Council for Home Mission Work in Holland; Evangelical Church Council of Austria; Federation of Evangelical Churches in the Czechoslovak Republic; Council of the Evangelical Churches in Poland; Swiss Evangelical Church Federation; German Evangelical Church Federation; Commission of the International Social Institute and Bureau of Research, Geneva; International Committee of the Central Bureau for Relief of the Evangelical Churches of Europe; Bulgarian Evangelical Alliance; The World Alliance for Promoting International Friendship Through the Churches; French Protestant Committee of International Goodwill; Leyden Pilgrim Fathers Society; Presbyterian Church of England; Primitive Methodist Church of England; Randall Davidson of Lambeth, England; Right Honorable

* The Federal Council now includes American branches of these churches among its constituent bodies.

and Most Reverend Cosmo Gordon Lang, Archbishop of Canterbury; General Assembly of the United Free Church of Scotland; Christian Missionary Church of Belgium; Evangelical Church of Czech Brethren, Czechoslovakia; Dutch Reformed Church of Holland; Spanish Evangelical Church; Waldensian Church of Italy; Reformed Church in Hungary; Reformed Church of Lithuania; Evangelical Church of the Augsburgian and Helvetial Confession in Poland; German Evangelical Church of Bohemia and Silesia; Church of Denmark; Archbishop Nathan Soderblom of Sweden; Reformed Church of Transylvania; Consistorium of the Lutheran Country-Church in Roumania; Roumanian Orthodox Church; Eastern Orthodox Church, The Archbishop of Athens and of all Greece, Chrysostom; President of the Commission appointed by the Holy Synod of the Holy Orthodox Church, Irenaus, Bishop of Novi Sad, Jugoslavia; National Christian Council of China; National Christian Council of India, Burma and Ceylon; National Christian Council of Japan; League of Nations Union; International Society of Religious Psychology, Vienna; Professor William E. Rappard, Rector of the University of Geneva; M. Pierre Blommaert, Protestant Chaplain in Chief of the Belgian Army; Hon. W. Bostrom, Minister of Sweden at Washington; Baron de Cartier, Belgian Ambassador to the Court of St. James; His Excellency M. Paul Claudel, Ambassador of France; His Excellency Katsuji Debuchi, Japanese Ambassador; Paul Hymans, Minister of Foreign Affairs of the Kingdom of Belgium; Prince de Ligne, Belgian Ambassador; John Pélenyi, Chargé d'Affaires ad interim, Royal Hungarian Legation; Marc Peters, Minister of Switzerland; His Excellency Fritz von Prittwitz, German Ambassador; J. H. van Royen, Netherlands Minister; Ch. Simopoulos, Minister of Greece; Dr. Gustav Stresemann, Foreign Minister of the German Republic; Sao K. Alfred Sze, Minister of China; Count Lazaro Szechenyi, Royal Hungarian Legation; Dwight F. Davis, Secretary of War; General C. P. Summerall, Chief of Staff; Alanson B. Houghton, United States Ambassador to the Court of St. James; Frank B. Kellogg, Secretary of State; Dwight W. Morrow, United States Ambassador to Mexico; William Phillips, United States Minister to Canada. The writer recalls an occasion when a foreign diplomat remarked: "Your Church Federation seems closer to our country than your Government."

Following the despatch of a cable to President-elect Herbert Hoover on his goodwill visit to South America a message from Calvin Coolidge says: "Mutual understanding and goodwill among the religious forces of the country have been so effective in the past that we cannot but hope that in the future they may be

brought together even more closely for the betterment of mankind." And before the session closes, Mr. Hoover replies to the telegram: "I would be greatly obliged if you would express my appreciation to the Federal Council for the many important services they have rendered the American people. I had the pleasure of many years of association with them in relief work and have observed with great satisfaction their activities in many fundamental directions."

On the afternoon of December 25, the officers are elected: President, Bishop Francis J. McConnell; recording secretary, Rev. Rivington D. Lord; treasurer, Mr. Frank H. Mann. A new service appears when Dr. Cadman assumes a radio ministry for the Council. On December 6, more international touches appear in the reception of M. Pierre Jacard, representing the Swiss Evangelical Church Federation, and Rev. Johannes Steinweg, of the German Evangelical Church Federation.

On December 8, the Business Committee began to bring in its reports. The dissent of some Foreign Mission leaders to the work of the Committee on Relations with the Eastern Churches appears to have subsided and in approving the report of the Committee it is recommended that it be continued and that its officers be empowered to send a message from the Federal Council to the Eastern churches. The Business Committee proposes resolutions embodying practically all of the proposals of the Commission on International Justice and Goodwill and then turns to the domestic scene, with a measure prepared by General Secretary John Milton Moore, which was destined to lead to significant progress in the state and local field, when it is:

Resolved, That extension of local federation be made a major feature of the Federal Council's policy for the coming quadrennium.

Resolved, That this program be carried forward in close cooperation with the five-year program of the Home Missions Council.

Resolved, That an effort be made to create in each state the most effective organization possible through which local extension can be furthered. Where a fully functioning state council, with employed executive officers, is not possible, volunteer organizations or even councils of denominational administrators should be developed where distinct common tasks are recognized and assumed.

Resolved, That the Administrative Committee appoint a committee and that the state and local councils of churches be invited to select a committee to study the whole question of the extension of state and local federation and to report back to the Administrative Committee.

The world comes into view again in a message from the Evangelical Church of the Bohemian Brethren in Czecho-Slovakia at its

tenth anniversary meeting. This was followed by the introduction of Philo W. Drury, representative of the Evangelical Union of Porto Rico, and the following representatives of the United Church of Canada: Rev. William T. Gunn, Rev. T. Albert Moore and Rev. Robert Laird.

The Business Committee continues to present resolutions on the proposals of the several departments and adds one which, as we have seen, had been unavailingly urged for several years: "The Federal Council directs the special attention of the Committee on Function and Structure to the paragraphs in the report of the senior general secretary dealing with the subject of worship and the devotional life, with the earnest hope that they will give serious consideration to the question of how the Federal Council, either through some existing Commission or through some new Committee to be appointed, may contribute to the deepening enrichment and extension of this most important phase of our common life, and will report their conclusions to the Administrative Committee and to the churches for such action as may seem practicable."

Once again we revert to the relationship of the Council to the developing Ecumenical Movement. During the entire history of the Council up to this time, *mirabile dictu*, no occasion had ever arisen which had led to concluding differences of judgment between a president or departmental chairman and a member of the staff on any fundamental policy or important action. The year 1928 witnessed a break in this happy state of affairs. Both the president and the senior general secretary had been in Europe. On their return the president, who was the chairman of the American Continuation Committee named at Stockholm in 1925, recommended approval of a proposal from a group connected with the American Committee. These members had conferred at Prague. The American Section of the Universal Christian Conference, in their judgment, should be independent of the Federal Council except that the Council would be represented in the section. The American Section would also have headquarters and staff dissociated from those of the Council. The senior general secretary dissented from this plan, on the ground that it would virtually create another Federal Council. A working relationship was needed between the Federal Council and the American Section of the Universal Christian Conference, with common offices and staff. Upon his recommendation the matter was referred to a special committee. At this Quadrennial meeting, it was diplomatically

Voted, That the following action of the Administrative Committee be approved:

Resolved, That the plan presented by the joint committee repre-

senting the Federal Council of the Churches of Christ in America and the American members of the Continuation Committee of the Conference on Life and Work has been heard with great appreciation and with a desire that the principle of cooperation may become effective in some accepted form.

Voted, That the Federal Council gives its approval to the principle here involved and refers back to the Administrative Committee for its further negotiations in this matter, through its representatives on the joint committee, the procedure required to put that principle into effect, it being understood that in such further consideration and action the constitution and the status of the Federal Council be fully sustained.

While we defer full reference to this long discussed problem to our next chapter, it may be added here that in 1929 the American Section of the Universal Christian Conference and a Commission on Relations with Churches Abroad of the Federal Council became, to all intents and purposes, one body at the headquarters of the Council under the administration of a joint secretary, until the World Council of Churches was born in 1938.*

Actions near the close of this anniversary included an appeal for relief to China and a Declaration of Policy on World Peace, concluding with these words: "We believe that world security and peace depend on bringing the ideals, the principles and the spirit of Christ into the mutual dealings of Governments and peoples. Narrow nationalism must be overthrown. Patriotism must be Christianized. International policies must subordinate a nation's economic and financial interests to the welfare of all mankind. America should seek to be worthy, and only so will she be able to take her high place in this modern world and render to all mankind the service which now seems to be so remarkably within her reach."

We may now further summarize the course of these two decades from the messages presented by leaders in the development of the Council. President-elect Francis J. McConnell states the aims and ends sought: "A primary effort of the churches, as organized together in the Council, is to remove something of the contradiction between the Gospel as an ideal or as the ministers preach it in their churches, and as it is in our institutions and so-called Christian societies. We talk about a common denominator, or a least common denominator—a something on which we can all agree—but sometimes, after we have come to such an agreement, we find that we need another. It is time that we began to think of the *maximum*. What is the greatest we can believe? What is the greatest construction we can put on the universe? Perhaps upon that maxi-

* See page 325 f.

num of belief we may find a better revelation of God than we ever knew."

The retiring President, S. Parkes Cadman, finds: "Church federation abundantly justified by its reconciling achievements in the realms of internationalism, of industrialism and of interracial harmony." Veteran Frank Mason North, absent because of ill health, sends a message reviewing the progress of thirty years from the early conceptions of federal unity: "Tested in the world conditions which now prevail, the reasonableness of the Council's basic principles can hardly be doubted. Tested further by the convictions and the purpose of those who moved forward to a definite expression of them in the form which found official organization twenty years ago, their validity, now well established, is easily understood. The ruling ideas in the background of the thinking of those who played a part in the development of the Federal Council may be found in the words most frequently heard in their conferences—words like 'Freedom,' 'Fellowship,' 'Service,' 'Cooperation,' 'Federation.'" Shailer Mathews reminds us that: "The outbreak of the war found the Federal Council prepared to act as an agent of Protestantism in conditions that had never been experienced. For the first time Protestant forces in America were in a position to act cooperatively without the preliminary and time-consuming processes of organization." General Secretary John Milton Moore believes that: "There is complete agreement among those who are concerned about Christian cooperation and unity that the extension of local organization is an imperative demand of the hour." Adolf Keller sees a world program of cooperation: "Probably few people in America are aware of the extent to which the federation of Christian forces has become a reality upon an international scale. In Geneva a world center of Christian service has come into being. It is momentous to open real discussions of cooperative problems between European and American churches. The first period, that of mutual discovery and of friendly handshakings at international conferences, is past. Now comes the harder problem, to discuss the existing differences in character and conception of church life, to complement the different sides of our church life by the characteristic gift of the other group, to exclude all suspicion of an assumed direction and to find a common task."

In his introduction to the volume of records for 1928,* Samuel McCrea Cavert summarizes the history of two decades by comparison and contrast: "Twenty years ago there was little teamwork among the various Christian denominations. There was no national

* *Twenty Years of Church Federation*. This volume is a needed compendium to the narrative of the present study.

body through which they could cooperate. Today, twenty-eight denominations are working closely together through the Federal Council of Churches.

"Twenty years ago there was no local federation or council of churches for any city or state (with scarce exceptions), nor any national body to promote their organization. Today, with the assistance of the Federal Council, church federations have been established in most large cities and in six states.

"Twenty years ago there was no concerted effort to stimulate ministers to personal pastoral evangelism. Today, through the Federal Council, the denominations work out programs for cooperative service and united evangelistic effort.

"Twenty years ago ministers had no source of accurate information concerning the social and industrial changes which so vitally affect their ministry. Today, through the Federal Council, ministers can secure reliable facts about current situations, the product of skilled research.

"Twenty years ago the churches had no definite method for making their influence felt in opposing measures likely to foment war or in promoting constructive endeavors for peace. Today the Federal Council is an effective aid in creating sentiment for ridding the world of war and for building up public opinion in support of constructive agencies for international justice and peace.

"Twenty years ago lack of mutual understanding stimulated prejudice between racial and religious groups. There was no means for focusing church influence against these evils. Today the Federal Council is persistently combating prejudice and cultivating goodwill. Such considerations make it clear that the beginning of the Federal Council twenty years ago marked a new stage in the history of the Church."

At this meeting, George W. Richards, chairman of the Committee of One Hundred, reported its findings in an ample analysis of the status of the Federal Council in the larger issue of church unity. The conclusion was that: "In view of the suggestions brought before a conference called by the Committee from various sources, the Committee raises the question whether the conference should ask the Federal Council to provide a committee to consider the feasibility of modifying the structure of the Council so as to increase its efficacy in the cooperative activities of the churches and perchance more fully realize its original five-fold objectives."* In compliance with the recommendation of the committee, a special

* This document will give the reader an example of the constant process of self-examination followed during these formative years. See *Twenty Years of Church Federation*, page 234ff.

committee on "Structure and Function" was ordered, whose purpose Dr. Cavert tells us is "a restudy of the Council with special reference to the possibility of a fresh advance toward a larger unity of service and fellowship."

Likewise, George W. Richards, reporting for another committee on findings of the Quadrennial meeting, recommends restudy of several particular areas of service, both domestic and foreign. Then Dr. Tippy arises to tell the Council that the time has come for a comprehensive restatement of its Social ideals, in response to which the Council takes favorable action, referring the following resolution back to the Commission on the Church and Social Service:

While recognizing the notable service which the Social Ideals of the Churches, as adopted in 1912, have done in holding up our social and industrial life to the testing of Christian principles and reaffirming the position set forth in this historic statement, we nevertheless think the time has come to attempt a restatement of the Social Ideals, and we recommend to the Federal Council that the Commission on the Church and Social Service be instructed to submit a restatement at the next Quadrennial meeting of the Council in 1932. It is further understood that in the proposed restatement for presentation in 1932, the present "Ideals" may be modified or changed as seems desirable.

Thus these twenty years end with chart and compass still under observation and scrutiny. While we shall, in this volume, find the beginning of a recharting of the course, it will remain for another historian to continue the course of the voyage as it was prepared for at this meeting.* The Federal Council is near the beginning of a new era and the senior general secretary contentedly sees, more clearly, as this meeting closes, the approaching end of his constructive service.

* For the report of the Committee on Structure and Function, and the historical survey and revision of the Social Ideals, see the Quadrennial Report of 1932; also *Christian Unity in Practice and Prophecy*, page 294ff.

CHAPTER XXIII

ECUMENICAL RELATIONS UNIFIED, 1929

WE MEET with the Executive Committee in the St. James' Methodist Episcopal Church in Chicago, December 4-6, 1929, under the chairmanship of Walter L. Lingle. The Commission on Evangelism and Life Service, whose new chairman is A. R. Clippinger, tells us: "There has never been a time since the Commission was constituted when the evangelistic note so pervaded the churches as it does this year." The Commission had proposed:

1. A church attendance crusade that shall seek to have every member of every church in America in church service somewhere each Sunday.

2. The reading of Luke and Acts simultaneously, a chapter daily.

3. That all the Protestant ministers of America be requested to preach on the same subjects each Sunday.

4. That during the ten days preceding Pentecost a series of "Upper Room" union prayer meetings be held in churches, homes, shops, offices and stores, in every community throughout the nation.

5. That, in addition to the Easter ingathering, this period be used for a united community and also a local church effort in soul-winning by whatever method may seem most advisable, so that the 1900th Pentecost may be as the first Pentecost—a time of great ingathering.

"Evidence that the thought of the Church is being turned in an unprecedented manner toward Pentecost and the work of the Holy Spirit is found in the fact that in the last few months more books have been put to press on this theme than in any similar period for a hundred years.

"There is one matter over which we might all take heart. The controversies which have disturbed the Church for the last few years and created much bitterness are disappearing."

Professor Reinhold Niebuhr, chairman of the Commission on the Church and Social Service, introduces a new emphasis: "The first report of the Committee on Ideals of Love and Marriage was printed as a leading article in *Current History* for February and extended reports appeared in the daily and religious press. The first edition of 50,000 copies was exhausted and a second printing of 10,000 has been made. The Committee is now at work on organization in churches." Meanwhile city-wide conferences, during which there were speakers on industrial problems from the point of view of their religious implications, were repeated during the year by the Greater Boston Federation of Churches and also held

by the Young People's Federation of the Toledo Council of Churches, in cooperation with the Commission. In Boston labor leaders, employers, ministers and social scientists, denominational social service secretaries and secretaries of the Federal Council were again among the speakers before churches, service clubs, women's clubs, and in the colleges and theological seminaries. Public meetings were held in the historic Old South Meeting House. A two-day seminar was conducted for those who desired more technical discussion on problems of the Church and industry. The industrial secretary, James Myers, had spoken, (evidently without question) at the funeral of strikers killed by the sheriff's forces at the mill gates at Marion, N. C., on October 2, called on the Governor and others in efforts looking toward mediation, and, after conference with ministers and church officials, made a preliminary survey of relief needs at Marion with representatives of the North Carolina branch of the American Friends Service Committee. On the basis of his report, the Commission voted to undertake relief at Marion.

During the year, Dr. Tippy travelled west to California, south to Mississippi, north to Canada and spent six weeks in Europe attending conferences on the work of the International Christian Social Institute at Eisenach and the Central Conference for European Relief at Basle. The swivel chair was not tempting to Tippy. The Industrial secretary visited for speaking, industrial research or other business, forty-five towns and cities in thirteen states. Of these, eight were visited on invitation of councils of churches. A special memorial edition of "Prayers of the Social Awakening," by Walter Rauschenbush was published.

For the Commission on the Church and Race Relations, Bishop George C. Clement reports that: "A state conference of church women was held in New Jersey in May, when seventy-six delegates from twenty-one communities, and representing the white and Negro population in equal number, met in Trenton. During the past two or three years, several of the local interracial committees and councils of churches in the North and West have been faced with the problems of racial contact in industry. The Commission has had repeated calls for counsel and assistance in both these areas as well as occasional calls on agricultural problems in the South. The campaign in which the churches have had a large share during the past seven years to abolish the lynching evil in America, has borne such fruit that we can record another reduction from the low figure of last year in the number of states free of the evil in any year since records have been kept. The Women's Committee directed by Katherine Gardner, secretary, sponsors or cooperates in special activities of a social character that bring the

racial groups together in friendly contact. Last January, a reception was held at International House, New York City, where several hundred colored and white women from the churches in and near New York met for fellowship with no discussion of problems."

A long neglected issue had been fearlessly faced by the Committee on Goodwill between Jews and Christians, under the leadership of Everett R. Clinchy. "Through the Council's educational secretary, Benjamin S. Winchester, this committee has focused the attention of Sunday school textbook editors and lesson writers upon avoiding anything that, consciously or unconsciously, would develop wrong attitudes toward Jews." Editors have been asked, also, to treat anti-Semitism frankly, and at the proper occasion to include material that will cultivate correct notions of our neighbors, the Jews. The committee encourages church agencies to urge re-examination by Christians of their conduct toward Jews and their opinions about Jews.

Dr. Winchester, educational secretary of the Council, tells us of another emphasis: "Through the cooperation of the American Social Hygiene Association, Dr. Valeria H. Parker has been enabled to continue her service to the Council and to the local councils of churches in developing a program for helping parents to deal wisely with the education of their children in the meaning of sex. During June and July, the secretary conducted a class in a pastors' school in Columbia, S. C., the subject of the course being 'Religious Education and the Family.' Special emphasis was laid upon social hygiene." For the most part the educational secretary now serves in this sphere for the Commissions on International Justice and Goodwill, on Race Relations, Relations between Jews and Christians and on Temperance.

The increasing attention of the Council to the fundamental need of education also appears in the service of F. Ernest Johnson and Benson Y. Landis, of the Department of Research and Education. The Department has published "The Social Work of the Churches—a Handbook of Information." The most urgent demand for assistance that has ever come to the Department was received during the year from church bodies on the Pacific Coast for an inquiry into the noted Centralia case. This request was also sent to the Social Action Department of the National Catholic Welfare Conference and the Social Justice Commission of the Central Conference of American Rabbis. As a result, a joint inquiry has been launched. The Department has formed an advisory group of consultants which includes some of the best-known authorities in the several departments of the social sciences. "The readiness of these scholars and technicians to assume such a relationship is evidence

of the new attitude that is growing up between religion and scientific social work." We have another evidence of the continued expansion of interests: "During the summer of 1929, Dr. Johnson attended the annual meeting at Eisenach, Germany, of the Commission of the Institute of Social Christianity. He also attended a joint conference on research held at Geneva by the Institute. These meetings disclosed a growing sense of need among the European churches and religious organizations for competent research and also the urgent need for assistance from America, where so much more progress has been made in developing methods and assembling resources for social research and investigation."

The chief problem with which the Committee on Mercy and Relief has been concerned during the year has been the famine in China. Dr. Sidney L. Gulick has given a large measure of his time and energy to the appeal of China Famine Relief. Dr. Tippy is preparing the material for a handbook to guide local ministers and congregations in dealing with emergency disasters.

From Federal Council headquarters in Washington we are told that an annual event of national interest is the holding of a special Armistice service in some leading church in the national capital on the Sunday morning preceding Armistice Day. Jason Noble Pierce, chairman, and W. L. Darby, secretary of the General Committee on Army and Navy Chaplains report that: "friendly visitation of fifteen posts and camps, covering about 4,500 miles, was made by Dr. Macfarland. Recommendations have been made to the commanding officers of the Corps Areas in which the majority of the posts visited are situated." Inquiry has been conducted with reference to the religious service being rendered in the various hospitals under the control of the Veterans' Bureau. This correspondence has been conducted with city federations or councils of churches where possible, and in other cases with reliable individuals in the neighborhood of such hospitals, usually leading clergymen. The plan had the cordial endorsement of the Director of the Veterans' Bureau. Further interest in the Armed Forces, as well as the civilians in the Canal Zone, is evidenced by the report of James R. Smith and Roy B. Guild on Religious Work in the Canal Zone. "The Union Church on the Canal Zone, composed of the members of the churches of seventeen denominations, now ministers through four church units—Balboa, Cristobal, Gatun, Pedro Miguel—to the residents of that narrow strip of American soil. The population varies from ten to twelve thousand Americans."

Under the joint direction of General Secretary John Milton Moore and Associate Secretary Roy B. Guild, the national ideals of the

Council are translated into terms of the local communities and churches. Charles R. Zahniser is added to the staff as special lecturer at seminaries and universities. A comprehensively inclusive Extension Committee is composed of members of the Administrative Committee, secretaries of state and local councils, representatives of the National Commission of Protestant Church Women, the Home Missions Council, the Council of Women for Home Missions, the Young Men's Christian Association and the Young Women's Christian Association. Many hours have been spent in the discussion of the question of relationship between interdenominational organizations, and conference is being held with the National Council of Federated Church Women with a view to preventing duplication and confusion through the creation of parallel series of unrelated national, state and local federations, one representing the churches as a whole, and the other the women of the churches or the women's organizations. Equally serious is the problem of relating councils of churches and councils of religious education. In many cities, that question has been solved by making the Council of Religious Education the Educational Department of the Council of Churches. A Committee on Training in Interchurch Cooperation, of which Orlo J. Price is chairman is attempting to supply the needed technique. The Extension Committee has sought to stimulate this geographical development of federation through the Midwest Committee with headquarters offices in Chicago under Herbert L. Willett, chairman, Roy B. Guild, secretary, and Perry J. Rice, assistant secretary. Notable is the development of federations in Home Mission territory. Dr. William R. King and Dr. Guild visited Montana together to assist in launching an effort to develop the Montana Home Missions Council, which has had ten years of service, into a state council of churches.

Perhaps the most important development on the domestic scene has been that of Religious Radio Broadcasting. "Favorable arrangements for religious radio have been effected, providing for nation-wide cooperation by religious agencies over the stations of the National Broadcasting Company. The Federal Council became the sponsoring body, the details of program and operation being left in the hands of recognized local agencies. Charles S. Macfarland, chairman of the Religious Activities Committee of the Advisory Council of the National Broadcasting Company, is also chairman of the Committee of the Federal Council of which Mr. Frank C. Goodman is the executive secretary." Over 50,000 letters received from all parts of America during the year 1929 indicate that the radio has included persons in all walks of life as its audience. Alert men of business, men of affairs, teachers, laborers and

others have testified to the inspiration derived from the simple devotional program of hymns, scripture, message and prayer. Thirty-two weeks of Sunday broadcastings were devoted to the problems of youth in the National Youth Conference with Dr. Daniel A. Poling as the leader, and to a program presenting Dr. S. Parkes Cadman. Topics of common interest, in which there are moral and ethical elements having their roots in the religious nature of man have been discussed. Thirty-two weeks were also devoted to the National Religious Service, conducted by Dr. Harry Emerson Fosdick in a series of sermonic addresses. Twenty weeks, an hour was devoted to a program known as the "Friendly Hour" by Dr. J. Stanley Durkee, and to the "National Sunday Forum" by Dr. Ralph W. Sockman. A series of "Twilight Reveries" was presented by Dr. Charles L. Goodell. Fifty-two weeks, the "Midweek Hymn Sing" was presented each Thursday evening, and the "Morning Devotions" were broadcast at 8: 15 each weekday morning. Eight midday broadcasts, known as the "Public Lenten Services" were presented in the Palace Theatre, New York City, from 12: 00 to 1: 00 p. m. during the last two weeks in Lent, with large visible audiences which often taxed the capacity of the theatre. The Department of Religious Radio, through the devotion and skill of Mr. Goodman had become an institution of large dimensions.

The writer recalls that when Religious Broadcasting was first under consideration the question of its effect on church attendance was raised. Therefore on October 31, 1929, a conference was held, composed of representatives named by the presiding officials of several denominations, to whom a complete presentation was made of the radio services sponsored or furthered by the Federal Council, as agreed upon with the National Broadcasting Company:

1. The National Broadcasting Company will serve only the central or national agencies of great religious faiths, as for example, the Roman Catholics, the Protestants, and the Jews, as distinguished from individual churches or small group movements where the national membership is comparatively small.
2. The religious message broadcast should be non-sectarian and non-denominational in appeal.
3. The religious broadcast message should be of the widest appeal; presenting the broad claims of religion, which not only aid in building up the personal and social life of the individual, but also aid in popularizing religion and the Church.
4. The religious message broadcast should interpret religion at its highest and best, so that as an educational factor it will bring the individual listener to realize his responsibility to the organized Church and to society.
5. The national religious messages should only be broadcast by

the recognized outstanding leaders of the several faiths as determined by the best counsel and advice available.

This policy was consistently followed, although it was at once challenged by some officers of denominations not members of the Council who demanded time on their own account. Also the senior secretary of the Council was besieged by promotional advertisers who offered to pay substantially for the sponsorship of the Federal Council. Their proposals were summarily declined without consideration.

Turning from the home field to that of world relations, we have the report of the Commission on International Justice and Goodwill presented by former Ambassador Alanson B. Houghton, chairman, Sidney L. Gulick, secretary, and Jeannette W. Emrich and Walter W. Van Kirk, associate secretaries. Following the enactment of the Briand Kellogg Pact, outlawing war, a relevant message entitled "To Christians of All Lands," was sent to the officials of Protestant churches in Europe, South America, India, China, and Japan, and to ten thousand ministers in the United States. Thirty-three communions have regularly-established committees, commissions or representatives dealing with the problems of international justice, goodwill and peace. Under the auspices of these denominational bodies, the second national study conference was held in Columbus, Ohio, March 6-8, 1929. The results already secured by the children's friendship projects in the United States, Japan, and Mexico have been so great that not a few visitors from Europe have expressed the wish that a similar movement might take place over there. Mrs. Emrich accordingly made a trip to Europe, resulting in the formation of Committees on World Friendship Among Children in the following countries: Austria, Belgium, Czecho-Slovakia, Denmark, England, France, Germany, Holland, Hungary, Ireland, Irish Free State, Scotland, Sweden, Switzerland and Wales. Mexico was so impressed with the Friendship School Bags that the Department of Education has collected from Mexican children contributions for a reciprocal response. "Forty-nine exhibits of Mexican arts, industries, and school work are being routed through the country to churches and schools for local programs."

More notable in Foreign Relations had been their development through the influence of the Stockholm Conference of 1925. The reader will recall the part played by the Federal Council in the original institution of that meeting.* The new Commission on Relations with Churches Abroad, through Kenneth D. Miller, reports conclusions on a problem long under unhappy debate: "The

* See also *Pioneers for Peace Through Religion and Steps Toward the World Council*.

year 1929 has seen the consummation of a notable effort to co-ordinate the foreign relationships of the American churches. The Federal Council's Commission on Relations with Religious Bodies in Europe, its Committee on Relations with Eastern Churches and the group of American members of the Continuation Committee of the Universal Christian Conference on Life and Work have been consolidated on the basis of the following agreement:

The Continuation Committee of the Stockholm Conference is recognized as the primary agency in bringing together the churches of the world on a basis of their practical work. The Committee is made up of representatives chosen in due proportion from the five sections: The American, the British, Continental Europe, the Eastern Orthodox Churches, and the Churches in Other Lands.

Accordingly the American Section of the Continuation Committee and the Federal Council propose that an agency shall be formed which shall include, in addition to the existing thirteen members of the Continuation Committee and their alternates, representatives of the existing commissions of the Federal Council dealing with religious bodies in Europe and with the Eastern Churches. Additional members may be either from the bodies represented in the Federal Council or those represented at Stockholm but not fully constituent members of the Council.

This Agency shall be recognized as the American Section of the Continuation Committee of the Universal Christian Conference on Life and Work and shall be the Commission on Relations with Churches Abroad of the Federal Council. The Federal Council shall proceed to secure such approval from the denominational bodies as is needed to regularize this action in accordance with its constitution. Any church bodies in the United States which are not fully constituent members of the Federal Council shall be invited to co-operate with this Commission in such a way as they may deem wise.*

The new body was officially organized with the following officers: Chairman, Rev. S. Parkes Cadman; vice-chairman, Rev. William P. Merrill; Executive Committee—chairman, Rev. Kenneth D. Miller; acting secretary, Miss Antonia H. Froendt; Members—all the officers, *ex officio*, and Professor William Adams Brown, Frank A. Horne, Rev. William Y. Bell, Rev. Henry A. Atkinson, Rev. Floyd W. Tomkins, Jr., Rev. J. Ross Stevenson, Rev. Charles S. Macfarland, Mrs. William I. Haven, Mrs. Orrin R. Judd, Rev.

* Following the organization of the World Council of Churches in 1938, the American Section was recognized by the Federal Council as its agency for relations with churches abroad and Henry S. Leiper, American secretary of the World Council, is also at the time of writing the ecumenical secretary of the Federal Council. The two bodies have joint headquarters and in foreign relations act as one.

John W. Langdale, Rev. Minot C. Morgan, Rev. Frank Mason North, Rev. Charles E. Schaeffer, Rev. George Stewart.

"At a gathering in Boston in June the following European guests were present: Dr. Lamb of Nice; Drs. Hamilton and Webster, of Scotland; Rev. Leonard Hoyois, of Belgium; Bishops Ravasz and Antal, Dr. Kovatz, Dr. Balthaser and Dr. Agoston, of Hungary; Rev. Carl Fueter, of Switzerland; Dr. Merle d'Aubigné and Professor Barnaud, of France; Dr. Kolffhaus, of Germany." The Committee on Relations with Eastern Churches continued during the year its policy of supplying scholarships to Eastern Orthodox theological students. "There are three men now studying under its auspices in this country, two at General Theological Seminary, New York, and one at the Protestant Episcopal Divinity School in Philadelphia."

The report of the American Office of the Central Bureau for Relief of the Evangelical Churches of Europe is presented by Dr. Miller, American representative, and Antonia H. Froendt, secretary. The outstanding event of the year was the international conference of European Churches, held at Basle, Switzerland, in August. There were present eighty-five representatives of the Protestant churches of Europe and America, including delegates from forty-seven different churches from twenty-five different countries, and nineteen different races. During the seven-year period, approximately \$1,000,000 had been raised and distributed to the war-torn Protestant churches. Physical suffering of ministers and other Christian workers had been alleviated; Protestant welfare and educational institutions had been rescued from bankruptcy; new methods of work had been introduced and new leaders trained. "All of the Protestant churches of Europe are feeling the pressure of a united and aggressive Catholicism which threatens to engulf the Eastern Orthodox churches and in some places to sweep away the gains of the Protestant Reformation. Our European brethren call for no bigoted fanatical opposition to Rome. They do feel, however, that a divided Protestantism is at a peculiar disadvantage today before a unified and confident Catholicism. They are calling for some visible evidence of the world solidarity of Protestantism and they see in the relief program of the Central Bureau as well as in its constructive program, an opportunity to prove that the Protestant churches of the world are determined to stand together and not permit the weakest units to suffer for lack of help from the whole body of Protestantism. On the other hand, the delegates at Basle reported that their churches were threatened by Bolshevism. In Eastern Europe, the churches are feeling directly the force of anti-religious propaganda centering in Russia, and all over Europe

the indirect influences of a materialistic paganism are gnawing at the vitals of religious faith. Reaction on the one hand—revolution on the other. These are the forces which stand strongly opposed to Protestantism. It is recognized that the strength to oppose these influences must be found within the churches themselves. They ask us to help them to help themselves, to demonstrate the spiritual unity of Protestantism, to assist in putting the Church of Christ in Europe on the forward march.”

We now study the reactions of the Administrative Committee to these wide areas of activity as they are considered from month to month in the report of Luther A. Weigle, chairman. On January 25, Sidney L. Gulick appears with his customary reconstructive resolutions. They are adopted as follows:

General reduction of armies and navies must be the result of international agreements. We, therefore, deprecate action by any nation, including our own, authorizing any increase of armaments just as the General Pact for the Renunciation of War is being presented to the world's sixty nations for ratification or adhesion, which nations, moreover, are on the eve of the meeting of the Preparatory Commission on the Reduction of Armaments.

We earnestly hope for postponement of action by all the nations on all proposed expenditures for military or naval increase until after the forthcoming meeting of the Preparatory Commission on Reduction of Armaments has announced its plans. Such postponement would in no wise endanger security. It would be unmistakable evidence of the desire of all the nations to give the Pact their full support in all good faith and to put confidence in their mutual pledges.

The Administrative Committee requests the senior general secretary to express to the chairman and members of the Senate Committee on Foreign Relations the interest of the churches in the four humanitarian treaties now before the Senate and respectfully urge that, if practicable, they be ratified before the close of the present session of Congress.

It being reported that the City Housing Corporation is developing a model community at Radburn, N. J., and would welcome interdenominational cooperation in order to secure a united Protestant ministry, a committee is named to consider this unusual request. The continued introspection on the administrative organization of the Council leads, on February 21, to the appointment on the Committee on Function and Structure of forty-four members nominated and approved by the denominational authorities. Relations with Canada are given recognition as the Committee receives Rev. J. Phillips Jones, secretary of the Social Service Council of Canada.

A new body had been developed whose service had already raised problems in the field of inter-relations: namely the Community Church Workers of the U. S. A., and it was resolved on March 22 that "There shall be established a joint committee of the Federal Council, the Home Missions Council, and the Community Church Workers of the U. S. A." At this meeting, Dr. Adolf Deissmann of Berlin appeared with a message from the German Church Federation. "Dr. Deissmann reminded the Committee that the Federation had come into being largely through the influence of the Federal Council and the visits of its senior general secretary." Sidney L. Gulick, informed, up to date and ever on hand, secured further approval of the Multilateral Treaty for the Renunciation of War, and also of the General Convention of Inter-American Conciliation, the Nine Bilateral Treaties of Conciliation, and the Thirteen Bilateral Treaties of Arbitration.

Cautious action was taken on May 24 relative to the earlier proposal for a "cooperative religious ministry" at Radburn, New Jersey, authorizing Dr. Cavert to serve as a consultant. In response to the long continued exhortations to which we have already referred, the committee authorizes the appointment of a Committee on the Devotional Life, which shall include representatives of the denominational committees or groups which are now serving in this field. "The purpose of the committee shall be: a. To serve as a clearing-house among the groups in the several denominations which are interested in this subject. b. To assist local councils of churches to develop the devotional life in their own constituencies." On June 28, Professor Jean Barnaud of the Protestant Theological Faculty, Montpellier, France, and Pasteur L. Hoyois of Mons, Belgium, addressed the meeting. We have at this session another of the now frequent references to hostile forces: "Dr. Macfarland stated that in reply to an article which appeared in the June issue of the United States Naval Institute Proceedings entitled 'The Navy and Public Indoctrination' which contained many false statements about the Federal Council, a letter of protest had been drafted and, with the consent of the officers of the Administrative Committee signed with their names. Approval was asked of the action of its officers in sending the letter." The approval was given.* Another similar episode is recorded on September 27. Congressman George H. Tinkham had requested a list of the 25,000 contributors to the Federal Council and Richard Washburn Child wanted the Council to "offer the Senate access to statements of income and expenditure." "The senior general secretary was authorized to write an inquirer that full information regarding the Federal Council is

* See *Across the Years*, Chapter XIII.

available and has always been available, at any time to any recognized agency or individual; and that the officers of the United States Naval Institute and Mr. Child have already been invited to come to the Federal Council with their experts for this purpose." That was the last that was heard of Mr. Tinkham and Mr. Child.

There had been no denominational defections for several years, but now comes a letter which says: "This will inform you that the Primitive Methodist Church, at the Quadrennial Meeting of its General Conference held at Pittsburgh, Pa., Sept. 18-23, 1929, decided to withdraw from all connection with the Federal Council of the Churches of Christ in America."

On October 25, the Commission on the Church and Social Service introduces one of its occasional proposals inviting discussion on industrial affairs, with the usual judicial reaction: "That the Administrative Committee invite the cooperation of the American Friends Service Committee in a program of relief for the families of textile workers in Marion, North Carolina or other strike areas, it being understood that such relief is to be distributed on the basis of human need, without regard to whether workers are members of the union or not."

We have more than once reminded the reader of the belated recognition by the constituent bodies of the existence of women in the churches and the more or less consequent neglect of them by the Federal Council. Finally, the resentment of the women had evidently taken form, as reflected in a report by L. W. McCreary, chairman of the Committee on Extension:

While recognizing the right or even the necessity for local federations of church women, its judgment is that such federations should be related to councils of churches, where such exist, in some way that will not only prevent competition but also make possible a fully correlated program; preserving such autonomy for the women's group as is required for the full and free employment of their distinctive gifts and methods.

At the same time, the policy of the Federal Council is to recognize women as church members naturally and effectively related to its own organization; and it seeks likewise thus to relate them to the organization and work of state and local councils of churches.

The relationships in the women's work of local congregations would seem to suggest a method of procedure for councils of churches, namely, that provision should be made through the Council for correlation of their programs of work with those of other church agencies.

Industrial relations again come to the fore on November 22 in the adoption of a proposed statement concerning the situation in

the textile industry, to be issued jointly by the Federal Council, the National Catholic Welfare Conference and the Central Conference of American Rabbis, as presented by Mr. Myers. Its substance is expressed in these paragraphs: "Everyone who desires peace and brotherhood founded upon justice has been shocked at the disorder and killing which have recently attended the unrest in the textile industry. The tragedies at Gastonia and Marion have appalled all who accept the ethical teachings of religion. Right and wrong in this conflict cannot be decided by violence. That the hours of labor are longer and wages are lower than obtain in most industries and are beneath the standard the public conscience deems right, is generally acknowledged. Nor have the employers shown a willingness to allow to labor that freedom to organize for which the social programs of our three bodies stand. Manufacturers who organize associations and act collectively, often through paid representatives, have no sound ethical basis for objecting to similar efforts of their workers to organize for their own welfare and to act through representatives of their own choosing."

While this is being discussed, a visitor appears in the person of Right Rev. Frank Theodore Woods, Lord Bishop of Winchester who spoke with warm appreciation of the creative work that had been done by the Federal Council in the development of world-wide church cooperation and expressed the judgment that it is along the path of cooperation in life and work that the greatest advance toward a larger Christian unity is to be achieved.

This reference to world relations was followed by a recommendation from the senior general secretary relative to a part of the world nearer at hand. From time to time following his several conferences with churchmen in Canada, representatives of the Canadian churches had been received at meetings of the Council. Meanwhile, in 1925, three bodies had organically united in the United Church of Canada. Had not the time come for its closer association with the Federal Council? In response John W. Langdale and the secretary were named to confer, during the coming week, with representatives of the United Church of Canada. We may run ahead of our story to add that, in 1933, the United Church of Canada became affiliated with the Federal Council.

Such were some of the events of the year reported by the Administrative Committee.

After surveying the cheerful record of the Board of Finance, Orrin R. Judd, John M. Glenn, Landreth H. King and Frank H. Mann, recording receipts aggregating \$400,000, we revert to the report of Alfred Williams Anthony for the Committee on Financial and Fiduciary Matters. Its conclusions include these judgments:

"More and more people wish to give. They are able to give larger amounts. They do not wish to be coerced, or to be cajoled into giving. They welcome the thinking and the service which is disinterested and statesmanlike. There is a growing consciousness that the wisdom of today is not adequate for all time and that requirements imposed today must be subject to adaptation and change as conditions in the future change. In other words, givers-of-the-long-reach believe in *posthumous discretion* and desire to make provision for it as soon as they discover how best it can be done. It is becoming obvious to many minds that, if charitable organizations are to make greater use in the future of corporate fiduciaries, they should have for use a standard, uniform trust agreement, inasmuch as many of these charitable organizations have their supporters, have branches and have work in many places throughout the country, so that wherever they are, wherever their work and their supporters may be, local trustees may serve their purposes by using a uniform agreement, understood and approved by all." One may doubt whether the subjects studied and published by this committee have ever been more carefully considered either before or since and they would bear further study today. Not all of the fallacies of the ill-fated Interchurch World Movement have even yet been outgrown.

Let us now see what the Executive Committee will do with this varied and comprehensive volume, as we remain in the St. James Methodist Episcopal Church in Chicago on December 4. Now a customary procedure, Rev. R. J. Wilson of Toronto, representing the United Church of Canada, and Rev. W. M. Rochester, of Toronto, representing the Presbyterian Church in Canada, are presented. Rev. Robert A. Ashworth opened the discussion on the frequent subject, "The Federal Council and Its Constituent Communions,—How to Provide for the Fullest Safeguarding of the Representative Character of the Council's Policies, Programs and Utterances." The woman question is still an open one and it was voted to name the following as a committee of conference with a committee of the National Council of Federated Church Women, to report recommendations to the Executive Committee: Rev. Orlo J. Price, Rev. E. N. Evans, Rev. Samuel M. Cavert, Rev. L. W. McCreary, Rev. W. R. King and *ex officio* members, Rev. John Milton Moore and Rev. Roy B. Guild.

A stimulating cable follows from Eugene Choisy and Adolf Keller in Geneva urging the needs and opportunities of the Central Bureau. A message from Alanson B. Houghton, chairman of the Commission on International Justice and Goodwill, says: "Our first and most immediate duty is to support with all our strength

the efforts of President Hoover and Prime Minister MacDonald to reduce naval armaments to the lowest practical minimum. They need our support. We should give it generously and without stint."

Approval given to a series of recommendations of the Business Committee included the following. In evident reference to hostile personal forces in Congress a resolution declares: "The Federal Council has carefully refrained from maintaining at Washington, or elsewhere, any lobbyist or legislative representative and from using any form of political or personal pressure or partisan alignment, and has relied wholly on the moral power of its statements to influence public opinion." In the same category is the request that "The Administrative Committee prepare a statement, clearly setting forth its procedure in formulating and making public declarations of principles or statements of facts believed to be true, and in what sense it claims these utterances to be or seeks to make them representative of the Christian sentiments of the churches or denominations associated as the Federal Council of the Churches of Christ in America, the same to be published in the *Federal Council Bulletin* and given to the secular and religious press."

The Committee on Necrology announces the death of Albert G. Lawson, a veteran of 1905 and earlier meetings which had brought the Federal Council into being. Changes in the Administrative Staff in 1929 may be noted: Caroline W. Chase is now "Secretary." In this advance and in the election of Katherine Gardner as an associate secretary we have the nearest approach that the senior general secretary has been able to secure in his plea for a woman general secretary, while Charles C. Cole, as secretary of the Department of Promotion and Publicity, seeks to undergird this personal machinery with material resources, all under the wise guidance of Luther A. Weigle, chairman of the Administrative Committee.

The message to the churches from this meeting is confined to one objective, support of the Briand-Kellogg Pact for the outlawry of war, in whose enactment Sidney L. Gulick had had an influential if not initiating part. In a document revealing statesmanship going far beyond that of the Congress of the United States, the meaning and significance of the Pact are related to all the phases of contemporary international relations and the message concludes: "The task of the Church is to educate the people, to enlighten their minds, to deepen their convictions, to strengthen their wills, and to develop a collective conscience in dealing with the problems of war and peace. In order that they may bring the ideals and the pledges of the Pact to bear on concrete issues, it is the duty and

privilege of Christian citizens to be intelligently informed in regard to them and to insist that legislators and statesmen put into practice in national policies and in international relations programs which embody these principles and convictions, for the solution of all international and interracial problems on a sound and permanent basis can be found only through the acceptance and application of these principles. We summon our Christian brethren in every communion and in every congregation to ponder on these matters and to do their part as Christian citizens in making the Peace Pact thoroughly effective."

Meanwhile, introspection is continued. The Committee on Function and Structure, through the veteran chairman George W. Richards reports "progress in study," on "1. Current Movements toward Church Union; 2. Interdenominational Bodies and their Relation to the Federal Council; 3. Cooperation in Local and State Associations." For the immediate future, it is proposed that "provision shall be made in the constitution of the Federal Council so as to allow churches to commit such functions as they may desire to the Federal Council. Such procedure would open the way for the Federal Council to become more than an advisory body; it would become an administrative body in such matters as are regularly submitted to it by the respective churches." In response, the Executive Committee requests "the Committee on Function and Structure, in accordance with an alternative proposal in its report, to examine, plan and report on methods by which the Federal Council may take on administrative responsibilities in behalf of its constituent bodies if and when any of these bodies may wish to transfer to the Council definite and limited functional or administrative responsibilities." While as a matter of fact the Council had all along assumed many such administrative responsibilities, the time seemed to have come when this should be done with more specific authority and more particularly with increased conscious participation of the denominations.

According to his annual custom, the writer spent the evening of December 31 in reflection and review, in which his wife shared. Foreign relations were uppermost in his mind. The objectives which he had shared with Frederick Lynch twenty years earlier* had been largely attained. His successor in the field of foreign relations must now at once be secured. And we shall find this accomplished within three months, as we enter a new era, in which the Federal Council will pass beyond the formative period to which this volume is devoted.

* See page 80.

CHAPTER XXIV

AT THE QUARTER CENTURY MARK, 1930

WE NOW enter upon an eventful twenty-fifth year of the life of the Federal Council from its initiation in 1905 and it may be added, the twentieth year of the active service of the writer as its general secretary. The printed reports become still less burdened with records of organization and less detailed in the interpretation of emphasis in the programs. So far as the Council itself is concerned what may be termed the distinctively formative period comes to a close, its norm is established, the open questions being the ever-present ones of more closely integrating its constituent denominations, of its cooperative relations with the interdenominational bodies representative of denominational boards, of the extent to which the denominations will permit the enlargement of the scope of its representative character, and its future service in the development of the Ecumenical Movement in which the Council has had a creative part. On all these problems the Committee on Function and Structure is in conference. Meanwhile the standing Committee on Policy is made more inclusive of guiding minds both new and old: John W. Langdale, Francis J. McConnell, Shailer Mathews, Frank Mason North, Robert E. Speer, S. Parkes Cadman, Clarence A. Barbour, William F. McDowell, William Adams Brown, Charles E. Burton, J. Ross Stevenson, John M. Glenn, Walter L. Lingle, Luther A. Weigle, Robert A. Ashworth and the senior general secretary.

The Commission on Evangelism and Life Service has correlated its activities largely in the observance of the nineteen-hundredth anniversary of Pentecost, in connection with which the output of devotional literature had been unusual. The circulation of the Fellowship of Prayer was seven hundred thousand copies. "The need of the great spiritual dynamic for which our Commission stands was never more apparent than today. It must be the underlying motive of every effort of the Church in all its fields of social and humanitarian effort, and to that the Council must commit itself with deep conviction and allegiance." Visitations to city federations across the entire nation were under way and "The Conference and Spiritual Retreat" at Northfield had been attended by representatives of a large proportion of the constituent boards. The Commission asks for an associate secretary. This request was complied with in the subsequent election of Jesse M. Bader of the Disciples of Christ as field secretary, who in 1931 began a service unique in character and vast in extent—the world over.

The Department of Research and Education reports that the

major research project of the year has been the consideration of public relations in the motion picture industry. A courageous study of the current Centralia case concludes with the judgment that "the six I. W. W.'s in Walla Walla penitentiary are paying the penalty for their part in a tragedy the guilt for which is by no means theirs alone. They alone were indicted; they alone have been punished." A statement on the use of injunctions in labor crises had been sharply criticized by conservative employing interests, but "it was prepared with the aid of eminent legal authorities and we believe it points the way to the remedy of a very serious evil in the present industrial situation."

Reinhold Niebuhr, chairman, and the secretaries of the Commission on the Church and Social Service record the organization of the Church Conference of Social Work, in Boston, at the time of the National Conference of Social Work. James Myers, industrial secretary, had been in increasing demand as consultant and conciliator in labor difficulties. In these interests "the Commission was represented at the annual convention of the American Federation of Labor by Mr. Myers, Professor Alva W. Taylor, Dr. Charles S. Macfarland and Rev. W. B. Spofford. Dr. Macfarland addressed the Convention on invitation by President William Green. Sixty appointments were made for labor speakers and social service secretaries in Boston pulpits, colleges and seminaries." In the meantime, a study was in progress on a subject which was becoming a source of controversy in church circles, "The Moral Aspects of Birth Control" and more important still was a course on Preparation for Marriage, for the use of young people's societies, prepared by Dr. Winchester, the Council's secretary for Christian Education.

Dr. Tippy's association with the Universal Christian Conference on Life and Work in Geneva was in evidence. "Dr. Georges Thelin, liaison official of the International Labor Office for the Protestant churches of the world and representing the International Christian Social Institute and Bureau of Research at Geneva, spent three months as the guest of the Commission. He addressed councils of churches, theological seminaries, colleges, ministers' associations and special groups in various parts of the country, and was given opportunity to study the relations of American churches to the labor movement."

A subject of profound significance which was loaded with dynamite, for both society and the churches, had been approached by the Commission on the Church and Race Relations, namely "justice in economic relations" among Negroes. The third biennial National Interracial Conference of Church Women held at Oberlin, Ohio,

in June, brought together white and Negro church leaders from 20 states, representing 17 denominations. The findings of this conference urge "a study of the policy and practice of the *denominations* in regard to training and placement of Negro religious workers, with particular reference to segregation." But it is to be regretted that once again "*the lynching evil has this year given the churches a new challenge by its rapid revival.*" There are, however, signs of hope. The recrudescence of this evil has aroused leading churchmen in the South not only to cry aloud against this national sin but to join with others in a commission to seek the fundamental community causes of this year's atrocities." The agenda calls for reference to a problem which the Council had long before met courageously in the insistence that hotels should provide hospitality for Negro members at all meetings. While that had become settled the Commission on the Church and Race Relations was still called upon to exercise a mediatorial office in securing meeting places for interracial conferences. As we receive without question the record of 1929 we are reminded of the violent reception given the first report on these issues to the Federal Council.

A similar pattern is followed by the Committee on Goodwill between Jews and Christians, as outlined by Secretary Everett R. Clinchy, who touches the heart of one phase of the problem, namely in institutions of education: "Whatever prejudices against Jews Christian undergraduates exhibit, students do not get them on the campus: they bring their antipathies to college when they come. To discover just what factors condition the attitudes, good or bad, which Christians hold toward Jews is fundamental in the solution of this Committee's problem." The Department of Research and Education has made a preliminary survey of occupational discrimination against Jews in business, and found employment agencies, factories, and offices admitting that such unfairness exists. To meet these situations eight summer conferences of Christian young people used discussion material and books supplied by the Committee.

Former Ambassador Alanson B. Houghton, chairman of the Commission on International Justice and Goodwill, and the secretaries tell the long continuing story of the sadly unsuccessful effort to bring light to the Congress of the United States. It becomes more and more evident that the indirect method of education of popular opinion is needed. Under the auspices of the Committee on World Friendship among Young People, a prize essay contest on "Christ and World Friendship" is being promoted and the Committee has completed the third of its world friendship projects. Friendship Treasure Chests to the number of 28,000 have gone to

the children of the Philippine Islands and 40,000 children's books accompanied the chests. A conservative estimate of the value of each chest and its contents is \$7.00. This means nearly a \$200,000 investment in friendship and goodwill by the children of the country. During the last week in February, at the National Study Conference on the Churches and World Peace at Evanston, Illinois, the communions and allied religious organizations represented by 172 delegates, numbered thirty-eight.

The enlarged Commission on Relations with Churches Abroad now reports through Henry S. Leiper.

On May 23, the senior general secretary had sent a communication to the Administrative Committee introducing Henry S. Leiper as his successor in the general field of Foreign Relations and Dr. Leiper's nomination by the new Commission on Relations Abroad as its secretary was approved. The new secretary came to this task after highly effective service in the field of Foreign Missions. Under forty years of age, highly trained, including the study of Chinese, Dr. Leiper's associations in religious work had been wide and varied, as secretary of the Student Volunteer Movement, with the Young Men's Christian Association and as missionary in China. While in the latter relation he had been a "friendship delegate" to Japan. Quick to understand and always ready for practical action, incisive and informing as a writer and speaker, he brought the qualities needed as secretary in foreign relations. And as the writer receives his morning mail (Sept. 14, 1948) he finds a gracious message from Dr. Leiper who is in Amsterdam, where the finishing touches are given to the World Council of Churches.

Dr. Leiper had participated in international gatherings, beginning with the European Central Bureau in Augsburg, Germany, together with representatives of all European Church Federations, the European Section of the Presbyterian Alliance, and the churches of Holland, Denmark, Sweden, Norway, Finland, Scotland and England. Immediately following was the celebration by the Federal Council of the Evangelical Churches of Germany of the four hundredth anniversary of the Augsburg Confession. Later functions took place in Nuremberg. In succeeding weeks the secretary presented the work of the Commission in English Churches, attended the International Council of the Congregational Churches, and the London Conference of Church Representatives on Unemployment. He returned to the Continent for the executive committee meeting of the Universal Congress of Religions on World Peace at Berne. The last international conference of the summer at which the Commission was represented was that of the Continuation Committee of the Universal Christian Conference on Life

and Work, meeting at Chexbres sur Vevey. "In view of the intimate relations between this movement and the Commission (which forms the American Section of the international organization) particular interest attaches to the record of this gathering. A reorganization of the Stockholm movement was effected. With the consent of the various sections—Orthodox, Continental European, British, American, and churches in other lands—the status of the body was changed from that of a continuation committee to that of a 'Council,' " another ecumenical advance.

We may now follow the reactions of the Administrative Committee to these and other spheres of service in 1930. To begin with we have, on January 24, another reminder of the long delayed recognition of women. In response to the recommendation of the now vigilant Committee on Policy, the National Council of Federated Church Women is received as a cooperating body with a corresponding member upon the Administrative Committee. A somewhat vexing problem is considered as Dr. Orlo J. Price presents a report of a long overdue informal conference between representatives of the International Council of Religious Education and the Federal Council. On recommendation of this conference, the following statement of policy was approved: "Whenever either the Federal Council or the International Council proposes to go into any state, whether in response to invitation or at its own initiative, with a view to the organization or reorganization of the state, it shall advise the other body; and in all cases when the merger of a state council of religious education and a state council of churches is proposed no recommendation shall be made to the local forces by either the Federal Council or the International Council without previous conferences with the representatives of the other body, canvassing the problems involved and seeking a basis of cooperation." Somewhat similar and equally obvious actions follow on relations with the Community Church Workers of the U. S. A.

The enlarging service and increasing relationships of the Council are indicated by the appointment of twenty-five sub-committees. New committees included relations with theological seminaries and students, relations with Canadian churches, "religion on ship-board," on (local) extension, on educational program and several on cooperation with other religious agencies.

On April 25, the long standing question as to the representative capacity of the Council in making pronouncements is again considered. An interpretative statement disclosed that "When a public utterance is made, it expresses the carefully considered view of those representative church leaders who have been appointed by

the several denominations to serve upon the Council, or its Executive or Administrative Committee, and is put forth in the conviction that it voices a general trend of judgment in the Federal Council's constituency. In formulating such a statement, utterances already made by constituent bodies on the same or similar subjects are given full weight." The writer recalls the whispered observation of one of the denominational representatives: "You will need to induce our denominational assembly to cease making utterances which successively voice differing views."

Another definition, of relationship to village church adjustment, expresses the judgment that where there is but one church in a village "it should be so formed and its affairs so conducted that, in all things local, it will work towards a single church consciousness, while, in its outside affiliations, it shall conserve such missionary objectives and fellowship interests as continue to enlist the affections of the membership."

International relations had come to the fore on May 23: "The Administrative Committee believes that it is voicing the desire of its constituency in respectfully urging the ratification of the Naval Treaty on Limitation of Armaments. We further urge that all who deal with the treaty itself and with legislation affecting international relations, should keep steadily in mind the fundamental significance and value of the World Peace Pact. The nations should put confidence in each other's good faith in pledging themselves not to resort to war and to use only the methods of peace in the settlement of international controversies." The Committee on Mercy and Relief was authorized to cooperate in a Porto Rico Child Feeding Campaign.

As we have had reference to several occasions when the problem had been raised in practical terms, we note on June 25 the approach to the more fundamental issue, when the Department of Research and Education is authorized to make "a Study of Relations between Church and State." In making this recommendation, F. Ernest Johnson said: "Since the first years of the post-war period the churches of America have been taking a more or less active part in promoting international cooperation and in propagating what they conceived to be Christian teachings with reference to the social order. With the sharpening of the social conscience of the Christian community existing customs, standards and relationships have more and more been challenged in the name of Christianity. At the same time the gradual extension of government functions has brought it about that in their efforts to better community life the churches have found themselves reviewing acts and policies of government where matters of moral and religious

concern have been involved, and have often been constrained to influence public policies in one or another direction. The inevitable result has been a sharpening of the issue over the relation between Church and State and a demand for more rigid compliance with what many hold to be an 'American principle' of separation between religion and politics. This issue at the present time is causing much unrest and no little confusion. It affects all the activities of the churches in behalf of world peace, civil rights and economic justice. The issue has been obscured, although rendered no less pressing, by recent political campaigns. On no question is the Christian community in America more in need of light."

Back of this are several stories. Charges that the Federal Council had a lobby in Washington were circulated. During the two previous years attacks on the Council multiplied. A congressman from California introduced a bill in the House charging that the Federal Council was associated with the Communist Third International. He was interviewed and the discovery made that he had mistaken a certain federal reform society for the Federal Council. In 1929 an open letter in the press to the senior general secretary declared that the Federal Council and three leading New York City pastors were dupes of the British government and that men in the Federal Council had "very close contact with Soviet Russia." President Hoover later publicly condemned this man,—he had received over fifty thousand dollars from ship building concerns for his efforts to sabotage peace machinery, including the Geneva Conference. Also in 1929, the American Legion got mixed up on organizations and programs. A proposal to have the Senate investigate the Federal Council along with "The Association for the Advancement of Atheism" created considerable amusement in the Senate Committee.*

Both domestic and foreign relations are in mind when, on recommendation of Mr. Clinchy, the Administrative Committee, having heard reports of fresh outbreaks against the Jewish minority in Roumania, requests Dr. Leiper, then in Europe, to consult with Roumanian Christian leaders, "with a view to ascertaining the actual situation in the matters alleged, and also exploring the possibilities of such educational action on the part of Christian groups in Roumania as will contribute to removing from the minds of people of other nations any suspicion of the reality of the racial and religious tolerance of the Christians of Roumania."

On October 24, reference is made to another occasion on which the Council had been the subject of divided opinion within one of its constituent bodies. The committee acknowledges a commu-

* See *Across the Years*, Chapter XIII, for the whole story.

nication from the Northern Baptist Convention "with appreciation of the careful study which had been given to the Federal Council by the special committee appointed by the Northern Baptist Convention, to express the judgment that the present procedures of the Council are in accord with the views set forth in the statement of the Northern Baptist Convention." The Commission on the Church and Race Relations strikes again at internal church policy in a recommendation which receives consent. It is a searching proposal to "lay before the various denominations and interdenominational bodies the matter of furnishing opportunities for employment of properly trained Negroes in such places in their own employ as the Committee on Economic Life is seeking to secure in other business organizations."

With this survey before them the members of the Executive Committee assemble in the historic New York Avenue Presbyterian Church in Washington on December 2, 1930, under the chairmanship of Walter L. Lingle. With but little discussion, the reports of the several commissions are approved from hour to hour. Such has been the increasing result of the recent administrative measures by which the actions and pronouncements of these bodies have been studied by the Committee on Policy and the Advisory Committee on Literature. Once again to be ignored by the Congress of the United States, until the year 1946, it is resolved: "That the Executive Committee of the Federal Council, reaffirming its many previous actions, again expresses its conviction that the United States should now join the World Court, and respectfully yet earnestly urges the Senate to give its early 'advice and consent' for ratification of the protocols."

The Executive Committee is still studying the exercise of its representative capacity. George W. Richards, chairman of the new Committee on Structure and Function, tells us that during the past year the committee has been in consultation, both in person and by letter, with representatives of the constituent bodies, in reference to various aspects of its inquiry. "We are convinced that wider and fuller conference is desirable before the committee submits final conclusions for consideration and action." "In order that your committee may prepare its final report in the light of the largest and most reliable information and data, it requests authority to hold conferences during the coming two years with the constituent churches of the Council, through representatives or committees of the churches, to consider issues that are related to the whole matter of Structure and Function of the Federal Council." Recommendations of the educational secretary, Benjamin S. Winchester, are approved, notably on "parent education" and on a

broad and vigorous, scientific program of education for temperance, abstinence and law observance, for children, youth and adults. On December 3, the chairman reported that at noon Bishop McDowell, Dr. Gulick and the chairman of the Executive Committee had been graciously received at the White House and that they had presented to the President the action of the Executive Committee regarding the entrance of the United States into the World Court.

George E. Haynes and Katherine Gardner, secretaries of the Commission on the Church and Race Relations, secure action on an issue of long standing. While long ago, as has been noted, the Council had held its own meetings only where the conditions referred to were met, "The Executive Committee authorizes the Commission on Race Relations to proceed with a study of securing accommodations for church conferences without racial discrimination."

The hand of Sidney L. Gulick is seen in a statement on "Conscience and Citizenship" which was adopted:

In view of certain recent judicial decisions which raise fundamental questions as to the justice of our present naturalization laws, we desire to put on record the following convictions: We hold that our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences, and who put allegiance to God above every other consideration, and that a policy of denial of naturalization to aliens of such character is contrary to the ideals of a nation into whose very structure the principle of political and religious liberty has been built. If the present naturalization law does, under fair interpretation, require the exclusion from citizenship of applicants who put allegiance to God above every other consideration, we believe that the law should be amended.

This statement reminds us of one, to the same effect, by Chief Justice Oliver Wendell Holmes.

Another issue, on which there was some dissent and which probably has never been decided in the public mind as we write in 1948 is considered in the approved report of the Commission on International Justice and Goodwill:

In view of the fact that our Christian brethren in Germany feel that injustice has been done to them in the accusation of sole German responsibility for causing the Great War, and that this charge is a prolific source of international bitterness and misunderstanding, we recommend that the Federal Council assure our Christian brethren in Germany that the Council does not consent to the theory of Germany's exclusive responsibility for the war. We further recommend that the Commission on Relations with Churches Abroad

convey to the churches of Germany the Christian greetings of the Federal Council, expressing to them our confidence, our sympathy, and our love.

A prophetic resolution on unemployment comes near boxing the compass:

At this time while distress is all about us the most careful consideration should be given to all possible permanent preventives of unemployment to the end that our economic order may be freed from the human tragedy and economic waste involved in this recurring problem. In this connection it is important that comprehensive study be given to a wide range of related problems including higher wages, shorter hours, shorter working week, technological aspects, stabilization of business, public unemployment insurance, higher child labor standards, abolition of night work for women, race and sex discrimination in employment, the effects of the profit motive in industry; the possibility of measuring production for use; a more equitable distribution of wealth and consequent increase in purchasing power of the masses; and international aspects of the problem.

The Commission on the Church and Social Service presented a comprehensive resolution on "Abuses of the Court Injunction in Labor Disputes" which was referred back for revision. At a subsequent meeting of the Administrative Committee on December 26, the revised statement was approved. It was condemnatory of the Injunction, quoting William H. Taft, who had declared that "Government of the relations between capital and labor by injunction is a solecism. It is an absurdity."

We may fittingly close this section of our narrative with a record indicating real progress in the long continued effort to establish working relations with other interdenominational bodies. Coincidentally with the annual meeting of the Executive Committee a Home Missions Congress was held in Washington sponsored by the Home Missions Council, the Council of Women for Home Missions and the Federal Council. William R. King, executive secretary of the Home Missions Council, reported that Rev. J. R. Hargreaves, as field secretary for the Home Missions Council, and working in cooperation with the Federal Council and the Community Church Workers, had been assisting denominational executives in several states in providing a better program of cooperation which would enable them to care for some neglected and overlooked fields as well as problems of adjustment in over-churched fields. From this time on, we may add, there has been increasing cooperation between the Federal Council and the Home Missions Council in the field of state and local cooperation and federation,

up to the present day. As we draw towards the close of these twenty-five formative years, we are reminded of the early days of poverty, as the Treasurer reports the total receipts of approximately \$440,000 for the year and a reserve fund of about \$6,800.

Meanwhile, during 1930, sharp differences of judgment had developed between the Committee on Policy and the senior general secretary,* who, as he entered his sixty-fifth year, completed twenty years of service and, amid divided opinion within the Administrative Committee, voluntarily retired as of December 31. In response to the request of the Administrative Committee, he narrated to the Executive Committee a personal story of his life and of his experiences in the Federal Council. Robert E. Speer responded at length for the Council with his characteristic generosity.† "Colonel John T. Axton, former Chief of Chaplains, also spoke in appreciation of the help which the retiring secretary had rendered to the Chaplains of the Army and Navy, reading the testimonial to be presented at a luncheon to be tendered him by the General Committee on Army and Navy Chaplains." An hour later he responded to an invitation to be received by the Home Missions Congress in session nearby, where he spoke his final word. Messages of appreciation were also received from the International Committee of the European Central Bureau in session at Augsburg, Germany, and from other sources in Europe. These were followed by a testimonial dinner in Geneva by the faculty of the University of Geneva, in Paris by the Central Bureau, and in Berlin, where an address was given to the faculty and students of the Theological department of the University. And if the reader is concerned with the future of the retired secretary it need only be recorded that in 1933, with the approval of his associates, he responded to an invitation of the German Church Federation to go to Germany for a study of the conflict of the Church and the Hitler state, and in 1935 investigated a similar situation in Mexico.‡ In 1937 he presided at a meeting of the Central Bureau at Cambridge, England, was an associate delegate to the historic Oxford Conference of the Universal Christian Council on Life and Work § and a visitor at the Conference on Faith and Order at Edinburgh,

* The Annual Report for 1930 and a study by the Department of Research in 1931 include a portion of the relevant information.

† See Annual Report, 1930.

‡ *The New Church and the New Germany*. The Macmillan Company, 1934. "I Was in Prison." Fleming H. Revell Company, 1939. *Chaos in Mexico*. Harper & Brothers, 1935.

§ *Steps toward the World Council*. Fleming H. Revell Company, 1938.

where he witnessed the decisive steps toward the contemporary World Council of Churches just 26 years after his first ecumenical mission to European churches in 1911.

Returning to the meeting of the Executive Committee in 1930, we may, to our great relief, take leave of the writer as he is elected general secretary emeritus. The meeting of the Committee closed with a message from Frank Mason North: "The Federal Council is just at the beginning of its usefulness. Warm-hearted and hard-headed counsels will work mightily toward results as yet only dimly seen as God's plan is sought and when found is followed without faltering." That these words were prophetic is clear as we read the record of the succeeding years.

EPILOGUE

A Survey and a Forecast

THE preceding narrative may be summarized from the writer's survey of the rise and development of the Council at the Quadrennial meeting in 1928.* The beginnings of the movement for federal unity were entirely unlike the rise of our denominational bodies. It did not center upon a particular formula of the intellectual expression of religious faith, although its early leaders were men of profound personal conviction. It was not concerned with the forms of ordinances, observances or methods of polity. While a few great personalities of unwonted faith and vision were largely responsible for its inception, it was not the marshaling of a host of disciples about some magnetic, persuasive or commanding figure. In its philosophy, it was an attempt to realize the divine principles which pervade all nature, of identity with diversity, of unity with freedom. Nor was it simply the coherence of an eclectic group, it was rather the expression of the hitherto inarticulate sense of a common need. It thus came into being through the cooperative thinking of men who were not simply dealing with the problems of the study and the midnight oil, but with the rugged work of the Christian churches as they faced baffling tasks.

The developments of a new and complex social order awaited the call of a persuasive and effective gospel. On the one hand were the federations of labor and on the other hand combinations of capital and management, girding themselves for conflict, requiring a voice which should speak with power and influence, to quell their rapidly rising human dissensions. Problems of social justice were looking to us with beseeching eyes, and we found ourselves obliged to face them, or worse still, to shun them, with shame upon our faces and with a bewildered consciousness, because we had no articulated common code of spiritual principles or moral laws. Our spiritual authority was not equal to our human sympathy, because it was divided. We had a multitude of voices trying to express the same consciousness, but the great world of men did not know it. Why should they know it when we had not found it out ourselves? We spoke with voices, but not with a commanding voice. The church and gospel were creating the very unrest that was crying out for social rectitude. While the church was losing the toilers she had the forces for their emancipation, and was continually creating larger opportunities which she was failing to meet because of her divided counsels. Therefore, the first area to be

* See also *Christian Unity in Practice and Prophecy*, Chapter V.

occupied was that represented in the Commission on the Church and Social Service.

The Federal Council, while expressing a widespread sense of need, did not take the form of a great popular uprising and was not born full-grown. Its development has been that of a simple and gradual process. It has not been by the promulgation of clear-cut plans and schemes but by the attempt to meet needs and opportunities as they arose and to gather the forces which the hour demanded. At the Philadelphia meeting in 1908, an area of service was discovered which was not seriously involved in ecclesiastical differences or questions. Subjects were then considered which later became highly important areas of service; the church and modern industry, Christian education, family life. In these days when international relations assume so large a place in the thinking of the churches, we are reminded that the first clear united utterance of the churches looking toward the elimination of war was at this great meeting.

In 1911 there began the expanding circle of service. The Commission on the Church and Social Service was the first to become an active body with provision for administration. From this time on, year by year, the area has constantly enlarged. The Commission on Peace and Arbitration also came into being in 1911, at a time when no large denominational body had any board or committee dealing with the problem of peace and war; on Evangelism in the same year, when only one or two of the constituent elements of the Council had distinctly organized in this sovereign interest; in 1912, on Christian Education; in 1913, on the Church and Country Life and the establishment of administration at the capital of the nation; in 1914, on Relations with Japan (later on Relations with the Orient), organized to meet a serious issue at the earnest request of the missionaries in that nation; in the same year, the committee to consider relations between the white and Colored races which (in 1921) developed into the Commission on Race Relations; in 1917, through the advent of war, the General Committee on Army and Navy Chaplains, and the committee to develop religious work on a cooperative basis on the Canal Zone; the General Wartime Commission of the Churches with its many departments to meet a national emergency; in 1918 on Relations with France and Belgium; in 1919 on Relations with Religious Bodies in Europe, looking towards the larger ecumenical fellowship which was to assume so important a place in the world relations of the churches, and in the same year, the Editorial Council of the Religious Press; in 1920, the Committee on Ecumenical Conference which convened the meeting at Geneva resulting in the Universal

Christian Conference on Life and Work in 1925 at Stockholm; in 1922, the establishment of the Western Committee to meet the demand for wider territorial contact; in 1923, the Department of Research and Education, to supply the information needed as the basis of the service of all the other departments; in 1924, the Committees on Goodwill between Jews and Christians, on Relations with the Eastern Churches, on Mercy and Relief and on Financial and Fiduciary Interests; in 1927, on World Friendship Among Young People and Children; and in 1929, the enlarged Commission on Relations with Churches Abroad. During the later years of the period under review, committees on Marriage and the Home, on Worship and on Religious Radio have been approaching departmental proportions.

From time to time, special exigencies have been met by such cooperative bodies as the Joint Committees on Theological Seminaries and on the War and the Religious Outlook. Great occasions have been recognized: in 1914, by the Committee of One Hundred on Religious Work at the Panama Pacific Exposition and on the Centenary of Peace with Canada; in 1915, a nationwide movement for war relief for all the nations involved in conflict; in 1917, the Committee on the Four Hundredth Anniversary of the Protestant Reformation and on Relief for the Churches of France and Belgium; in 1919, the American Committee on the Mayflower Tercentenary and in 1922, the Huguenot Walloon New Netherlands Commission. Among other special occasions were the Two Hundredth Anniversary of George Whitefield's mission and the Five Hundredth Anniversary of John Huss.

To summarize, the fields of service almost or largely new to the denominations and churches in any organized capacity or by united approach, were Evangelism, especially by pastors on their own account, Social Service including Industry, International Affairs, Race Relations, cooperation between Christians and Jews, particular concern for rural conditions, the appointment and care of chaplains in the armed forces, the enlargement of service in Ecumenical Relations, and the expansion of moral and Christian Education.

In the meantime, from 1908 onward, the churches in states, cities and towns were joining in community tasks and in support of the larger objectives of the Council. Thus federal unity progressed in ever widening sweep, nation-wide and world-wide. The Council has ever been ready for detached service. Time and again it has assisted the American Red Cross. It sent out the first letter to the churches in behalf of Near East Relief. Assistance was given to the China Famine Fund. A special representative was sent

with relief for the Russian churches at the time of the Russian famine and from time to time help was rendered to the American Relief Administration. In the latter part of the period under review the Council has availed itself in still widening measure of the radio in giving the religious message to millions of the people. We have thus had a body representative of the varied churches ready to avail itself of these opportunities for service whenever they arose.*

While the Council was extending itself over this wide field, meeting the requirements of the original plan of federation "in all matters affecting the moral and social condition of the people" it has for the most part maintained an ever deepening relation to its constituent bodies. Sometimes it has unitedly expressed the judgment of them all, and other times it has exercised leadership in helping them to form their judgments. Its plans have been formed as the result of the widest cooperative thinking of the responsible leaders of its constituent bodies that could be secured. At times it has performed service in behalf of the churches, while still oftener it has by counsel, advice and example, led the denominational bodies themselves to undertake new tasks.

There have been two constant influences at work, creating at times serious tension. While the minds closest to the Council have sought to lift its constituent bodies to higher ground, there has been the effort on the part of a few denominational leaders to level the Council to their own vision. One recalls a heated discussion on one occasion when the executive of a denominational board objected to a relief movement in a distant land because it might lower the prestige of his body which had missions in that country. There has also been the problem of restraining the radicals in international affairs and in the realm of social service and industry. In the former interest all proposals have been part and parcel of constructive international cooperation. The underlying problem at all times was to maintain the momentum demanded by progress, and to avoid wrecking the machine by excessive locomotion. In short the men most intimate in the counsels of the Federal Council often faced the decision once made by Abraham Lincoln in national policy—the ultimate responsibility was to preserve the integrity of the Council.

More striking, however, has been the constant unity of diverse elements. In the Council and its Executive and Administrative Committees have sat side by side theologically liberal and conservative members. The Council has endeavored to lead its constituencies without separating itself from them. Most of the major de-

* For a fuller description see *Christian Unity in Practice and Prophecy*, Chapters VII, XI and XII.

cisions have been unanimous. Serious dissension has been almost unknown. So far as all this is true, it is because the Council has sought to develop the cooperative thinking which must precede common action.

The Council has therefore been constantly a step—often a long step—ahead of its time on public issues. As Willard L. Sperry of Harvard said in a recent volume,* “the pronouncements of the Council have tended to be well in advance of the political and economic opinions . . . of American Protestants.” It might have been added—of the American people and their Congress. Opposition has sometimes been aroused, more especially on the social and international objectives. It has been sinister, subtle and determined. Its existence and its impotence alike testify to the power of united moral forces. When disputatious issues have been dealt with by the commissions and more particularly by the Department of Research, the Council has found itself between two parties. The report on Prohibition is a striking example. In dealing with problems involving management and labor, there have been occasions when neither the reactionaries nor the extremists have been satisfied. Likewise on peace and war the Council has at one time been the object of attack by out-and-out pacifists and at another by the advocates of preparedness. Such measures for disarmament as have been supported needed to be considered in the light of simultaneous proposals for constructive legislation to eliminate the causes of war. There was validity in the dictum of Carlyle: “The insight of genius is cooperation with the real tendency of the world,” whether it be to follow or to redirect the contemporary current. There has been a conscious effort to keep the Council fluid rather than static. More than once, plans had to be changed and forces redirected. From time to time detached groups have surveyed its highway, critically and constructively. While thus the course of the Council has at times lacked in constancy and continuation of direction, the chart and compass have been the original preamble and plan of federation.

It will be seen that, in the earlier years, federal unity was sought through promotional means. It was discovered, however, that the more educational technique was needed. While seeking to avoid the tutorial manner, education has been uppermost. More and more educators were predominant in the voluntary leadership and particularly in the secretariat. It was not by accident that secretaries Brunner, Cavert, Chase, Clinchy, Gulick, Goodrich, Haynes, Herring, Johnson, Keller, Landis, Leiper, Meyer, Montgomery,

* *Religion in America*. The Macmillan Company, 1946.

Tippy and Winchester, and the senior secretary, had had previous service with educational institutions.

In times of stress, caused by hostile forces, fundamental principles were pursued without deviation. In dealing with the industrial situation, the question of loss in financial support was ruled out,—and the losses were at times substantial. In international affairs and in approaching those affecting the Government, the policy was that of frank and open utterance of principle. At the same time it was not deemed necessary to do everything at once. The time and opportunity were taken into account and reliance was placed on the needed cultivation of the normal powers of intellect, feeling and conduct of the churches and the people. But in the last analysis, "they that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.*

Looking world-wide, William Adams Brown, in a recent volume† says: "It is difficult to exaggerate the importance of the contribution to Christian unity which was made by the formation and development of the Federal Council:" "by its adoption of the federal principle a precedent was set which was destined to be followed thirty years later in the creation of the World Council" (of Churches). Let us take note of this influence, which began concretely in 1911. As the writer listened to the final word at Edinburgh in 1937, leading to the World Council of Churches, his mind traveled back, first over the twenty-six preceding years of his relations with the movements for federal and ecumenical unity and then over a full century of history, which so impressed him that he went down to London and sketched the story.‡ He is again led to digress, look back and survey the courses of federal and ecumenical unity, with their parallelisms and interactions on one another. The writer will even venture a partial syllabus for the succeeding historian who will bring the record of these two movements up to the contemporary age. In 1846, and later, we find Samuel Schmucker pressing his earlier overture for an American Council of evangelical denominations which should be a constituent element in a world body "representing the Church Universal." In 1846, also the World Evangelical Alliance came into being, whose American branch was organized in 1867. We pass on to the formation of the Foreign Missions Conference of North America in 1893 and the Ecumenical Missionary Conference in 1900. The first bodies directly representative of the denominations as such were

* Benjamin Franklin. At this point the reader will recall the frequent contrasts between the Council and the Congress of the United States.

† *Toward a United Church*. Charles Scribner's Sons, 1946.

‡ *Steps Toward the World Council*.

the Federal Council of the Churches of Christ in America in 1905-1908 and the French Protestant Federation in 1905. Our course next directs us back to foreign missions and the Edinburgh Conference of 1910 out of which grew the International Missionary Council.

Reverting to our main narrative we find a representative of the Federal Council in London and Berlin in 1911 arranging for a conference of church representatives of the three nations, a proposal which was enlarged to a world conference of churchmen in 1914 at Constance. In 1915, an ecumenical messenger is sent to Europe to consult on a post-war conference *of the churches*. In 1916 the Federal Council proposes such a conference, in 1920 the Council convenes at Geneva a preparatory meeting, the term "ecumenical" appears and a committee is named which calls the Universal Christian Conference (later Council) on Life and Work at Stockholm in 1925. Meanwhile also the World Conference on Faith and Order meets at Geneva in 1920 and in Lausanne in 1927. Finally these streams converge. In 1937 the Universal Christian Council meets at Oxford and the World Conference on Faith and Order at Edinburgh. By their joint action, the World Council of Churches is born at Utrecht in 1938.*

The Conference on Faith and Order at Edinburgh in 1937 ended a long period of controversy. Proponents of union on the basis of agreement in theology, doctrine or "confession" and in the historic origin and nature of the Church, first and foremost, were not content with federal unity, even as a first step. The advocates of federal unity insisted that any such ultimate union, granted its desirability, could only be attained when, by thinking and serving together, the churches came to know one another. At Edinburgh federal unity was given the right of way. And as we shall see, this has already led to organic union between groups.† Throughout all these years the Federal Council, in both principle and action, appears in the scene. Federal unity and ecumenical unity have been interrelated throughout contemporary history.

Surveying the main record of the Federal Council by quadrenniums, the period from 1905-1908 was that of surveying and planning. The years from 1908-1912 were given to experimentation, organization and reorganization. From 1912-1916 the method of departmental extension was developed. From 1916 to 1920 the Council met the test of a national emergency. The post war meeting of

* For a description of all the agencies and forces, see *International Christian Movements*; also *Christian Unity in Practice and Prophecy*, Chapter VI.

† For a study of the movement for organic union, see *Christian Unity in Practice and Prophecy*, Chapter VIII.

the Council, subject and object designated by the title "From World War to World Brotherhood," marked the beginning of a new spirit so far as the churches are concerned. The period from 1920-1924 and the succeeding quadrennium were intensively marked by the increasing integration and support of the constituent bodies and their boards, and at the same time extensively in the development of ecumenical relations.

A balanced study will reveal increasingly proportionate emphasis on evangelism and education on the one hand and on human service to mankind on the other, in the relationship of cause and effect. We might unite two phrases of the constitution to express the basis and the purpose of the Federal Council, one—in the preamble and the other in the plan: "to manifest our essential oneness in Jesus Christ as Divine Lord and Saviour, . . . so as to promote the application of the law of Christ to every relation of human life."

In the earlier days, as we have seen, some of the opponents of federal unity took the ground that the federating of the churches would be preventative or obstructive of organic union. The men closest to the Federal Council have always regarded this logic as a *reductio ad absurdum*. While the study of organic church union does not come within the scope of this volume, we may make record of the earlier and contemporary consolidations between constituent denominations of the Council which began during the years under review. These unions include the Welsh Presbyterian Church, the Cumberland Presbyterian Church and the Presbyterian Church in the U. S. A.; the Congregational Churches and the Christian Church; the Evangelical Church and the Evangelical Association; the Northern Baptist and Free Baptist Churches; the Reformed Church in the U. S. and the Evangelical Synod of North America; the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church. And now, as the writer seeks relief by turning to his radio, the voice of Walter W. Van Kirk in "Religion in the News" announces the union of the Evangelical Church and the United Brethren. The fellowship of these churches in the Federal Council may be measurably credited with these advances.

To these unions within we may add those between bodies associated with the Council, the Lutheran General Synod, Lutheran General Council and the United Synod of the South, forming the United Lutheran Church in America. In a category representing wider scope, although not so directly related with movements within the United States, was the union of Methodist, Presbyterian and Congregational bodies in The United Church of Canada. As we

write these words we watch the negotiations now pending between the Congregational Christian Churches and the Evangelical and Reformed Church, between the Reformed Church in America and the United Presbyterian, while there are signs of coming conference between the Presbyterian churches. At the same time the further influence of the Federal Council is invoked by the General Council of the Congregational Christian Churches. The Federal Council is overtured "to convene a plenary session to consider the possibility of immediate closer unity of American denominations which already accord one another mutual recognition of ministries and sacraments." In the meantime two bodies as far apart as the Protestant Episcopal and the Presbyterian in the U. S. A. are in mutual conference. May we not see the influence of the Commission on Relations with the Eastern Churches as we find three of the American branches of these churches in the Federal Council? The inclusion of Eastern Orthodox Churches in the Council may presage a still larger unity which will be awaited with hope. When one adds to these movements that of the several interdenominational bodies now seeking unity, one has a promising outlook. As the writer passes from this review to the contemporary scene in the year 1948; as he surveys current records; as he reads the call of the General Council of Congregational Christian Churches to the Federal Council for a daring advance to closer unity of the churches of Christ in America, as he hears the voice of Walter W. Van Kirk of the Federal Council, speaking over the air from Japan, as he follows the footsteps of Samuel McCrea Cavert over once familiar paths in Europe, and as he witnesses the expanding service of a World Council of Churches, he can but be reminded of the little group of men whom he first met in 1910 whose only assets were a vision and a state of mind, and he lays aside his pen with the consciousness that he has but written the introduction to a new era in the life of the churches of Christ, in the United States and in the world.

Meanwhile, as we go to press, corresponding developments of unity take place among the interdenominational bodies. Dr. Earl F. Adams becomes secretary of a new body in the making; the National Council of the Churches of Christ in America, unifying the Federal Council of the Churches and seven interdenominational organizations representative of denominational boards and common interests. Recollection of a long trail over thirty-five years is awakened. In 1912, Robert E. Speer, chairman of the Commission on Foreign Missions of the Federal Council, proposed that that body and the Foreign Missions Conference be united. At the same time, Lemuel C. Barnes, chairman of the Commission on Home Missions, recommended similar unification with the Home Missions Council. The Commission of the Federal Council approved, but

the Home Missions Council did not, although the same men to a major degree constituted each body. Not long after, the Federal Council's Commission on Christian Education proposed unification with the Council of Church Boards of Education and the International Council of Religious Education. In the meantime, the local field had been the object of approach. The Federal Council was organizing state and local federations, the Home Missions Council was developing state committees on Home Missions, while the International Council of Religious Education was initiating state and local councils of religious education.

In 1918, while the Federal Council was engaged in rebuilding churches in France, in cooperation with the French Protestant Federation, the writer was waited upon by two executives of Foreign Mission boards who protested that France was foreign mission territory. Several years after, in 1925, when the senior general secretary of the Federal Council was commissioned to visit the Eastern Orthodox churches in the Near East, he was admonished that all this was out of order, in foreign mission territory.

Upon one occasion, when the problem of unity was discussed with a Home Missions official, the latter proposed that the problem be solved by a chart which he had drawn. The Federal Council was to transfer all its activities to the Home Missions Council except the calling of periodical conferences to review the situation. Finally, in desperation, the writer and the secretary of one of the boards of Foreign Missions took counsel together. Periodical conferences were proposed of the secretaries of the interdenominational bodies for consultation, under the chairmanship of the secretary senior in point of age, but this never came to pass. Meanwhile, during the period under review both duplication and neglect resulted. The most that was gained was increasing consultation, cooperation on particular tasks and unifications from time to time. This process has gradually increased and now promises a long hoped for completion.*

This volume, in the essential nature of the case, has been largely a history of organization and administration. The writer has not attempted to analyze the fundamental philosophy of federal unity.† Likewise, this study has of necessity brought to the fore the men and women who have been executives of the Council, several of whom, in early days, rendered voluntary and unsalaried service. Let it be said that, in larger than the usual measure, they were the workmen fashioning the structure conceived in what has been termed the "cooperative thinking" of successive groups of voluntary

* The story appears more graphically in *Across the Years*.

† To some extent that appears in *Christian Unity in Practice and Prophecy*.

leaders, a host of whom might well have been brought into the foreground. As limitations of space have precluded this, let us call the roll of some of these men who are still active in 1928 as the Council meets at Rochester and listen to a revealing section of their message:

"We whose membership reaches back to the beginning days in 1908—and others whose memories carry still farther back to 1905—salute you in the name of the Great Head of the Church, our Lord Jesus Christ. Twenty years ago we met, at the call of leaders who had a heavenly vision and who inspired others by absolute devotion to it as the answer to Christ's prayer—'that they all may be one.' Faith begat faith at a time when few caught the vision and many failed to welcome it; when the word 'federation' was an alien and suspicious, and it cost something warmly to endorse and espouse the cause of interdenominational unity. The Veterans of 1905 and 1908: Rivington D. Lord, Jos. W. Mauck, James Cannon, Jr., Arthur E. Main, L. C. Barnes, Charles Stelzle, Albert G. Lawson, G. A. Reinl, Levi G. Batman, Theodore F. Herman, Frank K. Sanders, Howard B. Grose, George Elliott, W. W. Staley, Peter Ainslie, Ward T. Sutherland, George C. Clement, Boothe C. Davis, Martyn Summerbell, Frederick D. Kershner, Earl Cranston, Charles E. Schaeffer, Charles L. Goodell, George W. Richards, William Oxley Thompson, Samuel P. Spreng, Paul de Schweinitz, Alfred Wms. Anthony, J. Ross Stevenson, Paul S. Leinbach, William Fraser McDowell, A. E. Dahlman, Wm. H. Black, Rufus M. Jones, Frank A. Smith, Robert E. Speer."

As we analyze this list we note two limitations, the absence of women and bona fide laymen. As we have seen, the first of these deficiencies has been met in part, largely by the insistence of the women themselves. During the years under review the other was under constant consideration, and more than once was called to the attention of denominational assemblies. At the same time, groups of laymen were frequently brought together for consultation. These laymen gave the following reasons for the situation. Laymen did not have the needed release from their occupations. Their denominations called for all the time available. They were in demand by political and economic bodies. Upon one occasion a leading industrial manager said: "Anyway we have neither the courage of the preachers, nor the social vision. We need to be led. Our tendency is to worship the god of things as they are." At this point, we may ask whether any substantial body of laymen would alone have initiated the "Social Creed" of 1908 or joined in other progressive measures for social and economic reconstruction. As late as 1913, President Eliot of Harvard was one of the most

out-spoken critics of the Council's social ideals.* It need only be added that the staff was in constant conference with individual leaders, especially when emergencies arose, and that as the years went on more and more laymen were included in the departments which dealt with public affairs. Laymen increasingly became chairmen and members of the commissions of the Council and exercised real leadership.

As we near the end of this narrative we venture to say a few words on the policies pursued by the staff of the Council. During twenty years, while the Executive Committee provided the co-operative thinking, the secretaries shared that thinking as they translated it into action. The message to the writer in 1930 of the sixteen secretaries is a treasured recollection as they say: "Instead of seeking to direct or dominate us, you have developed an exceptional atmosphere of cooperation and fellowship, in which each of us has felt his initiative and his capacities called forth to the maximum." His associates have, in these words, expressed the writer's conception of cooperative administration and true leadership. Whatever service he has rendered was conditioned upon five elements. First, the selection of associates skilled in their several fields, who were also capable of unified thought and action. Second, constant consultation with the most representative members of the departments. Third, the counsel and advice of the Executive Committee. Fourth, provision for secretarial succession. Fifth, the loyal and interested service of the host of women at desk and typewriter. While there were others during these early twenty-five years who are no longer with the Council, let us content ourselves with the roll of those women in the Council's employ in 1930 who are there as this story is being written.

Aenid A. Sanborn (A.B. Vassar, 1915, and A.M. Columbia University, 1916), elected Editorial Secretary of the Council in 1937, came in 1924 as secretary to Dr. Cavert and as assistant editor of the *Federal Council Bulletin*. In 1928, she became associate editor of the *Bulletin*. Miss Sanborn has been characterized by devotion, patience and skill in the fundamental background of administrative and educational service.

This roll continues as follows: Antonia H. Froendt, Central Bureau for Relief of the Evangelical Churches of Europe; Eleanor Kent Browne, Department on Relations with Churches Abroad; Anna Amelia Wyckoff, Helen G. Yergin, Department of the Church and Social Service; Ruth Allen, Commission on Christian Educa-

* See *Across the Years*, pages 188ff. It is of interest to note that in 1947 in a conference on the Church and the Economic Order, sponsored by the Federal Council, two-thirds of the 364 delegates were laymen.

tion; Olyve L. Jeter, Department of Race Relations; Agnes Campbell, Inez M. Cavert, Marion Nelson, Edith A. Trotter, Department of Research and Education; Frieda Briesemeister, Louise Hogrewe, Central Office; Mrs. Myra Amerman, Mrs. Gussie Shear Huchlerin, Elizabeth Kite, Promotion Department; Bessie Lash, Literature Department; Mrs. Mabel Relyea, Alma Schwind, Mrs. Florence Smith, Mrs. Emma Jane Stevens, Service Department.

Were the writer called upon to name the man whose vision and action best characterized the spirit of the advisers to the staff, his instinctive choice would be Frank Mason North.* As chairman of the Executive Committee, on the eve of his election as president of the Council, he gave a message which may still be pondered by the men and women who are entrusted today with the guidance of the Federal Council and of the World Council of Churches.

"These years have brought to this fellowship of the great churches of America tests and discoveries. Closer contact has meant clearer focus—focus in which the unities and the diversities have equally been revealed. There are signs that self-knowledge has been promoted. More certainly than ever before there is a common understanding of what binds together and what holds apart the churches of Christ in America. We are more nearly sure in the mutual examination of our common Christianity as to the marks which look like seams in the fabric, but which are only flaws in the weaving. Our convictions do not lose their strength but increase their length. We waive no right or privilege, we break with no sound tradition, we surrender no precious heritage, but we become fixed in the persuasion that the church has but one inalienable right, the right of finding Christ in the world of today and interpreting him in all his sacrificial and triumphant power to that world. Perfect agreement in opinion, placid uniformity in expression and method do not appear. But in this fellowship we have seen the glory of sympathy break into the flame of enthusiasm when men of different cults and names have brushed aside tradition and prejudice and found the Christ in one another's hearts. It is not in what we each hold dear that we find our common ground, but in what we each hold most dear. It is not in their history, their traditions, their formulae that the churches of Christ can be one; it is alone in the Christ himself.

"To those who in the period from 1894 to 1908 looked and worked toward such an organization as this Federal Council, that notable assembly in Philadelphia seemed a consummation. The ascent, however, to that summit brought them and the churches they represented not to a mountain peak but to a plateau. What

* See *Frank Mason North*, a biographical sketch, 1936.

to aspiration had seemed a height of vision, to achievement became the broad plain of opportunity. Through the intervening years, as atmosphere has cleared and action has developed energy, the horizons have lifted and the unbroken light has revealed at once the forces and the tasks of the churches of Christ."

Such was the vision and such was the state of mind of the men whose spirits and lives were built into the Federal Council of the Churches of Christ in America and who guided the minds and hands of the staff during the formative years described in this volume. The words of the writer, written in 1933, are more meaningful today: "The world is drawing together politically and socially, with a deepening realization of a common destiny and consequent interdependence. Coincident with this there should be a growing sense of the need of common spiritual forces. A new social order is seeking and gradually finding its world-wide way. The need of a new Christian order of commensurate dimensions to bring spiritual forces to bear upon this new social order is apparent to every thinking man and woman."* That is still the lesson of these twenty-five years, and all that has been said of progress in this formative period may be recorded of the succeeding years, in far larger measure, as new minds, new forces and enlarged opportunities have appeared in the service of the churches of Christ in America and in the world, while the prophetic deliverance of Schiller has been fulfilled, "world history is world judgment."

As the writer sends this manuscript to press (September 27, 1948) he yields to the temptation to redraw a contrast which appears frequently in these pages. During the era under review and a subsequent period, while the Congress of the United States lamentably failed to contribute to world unity, security and order, Church bodies of the nations have taken their part in a world movement to these ends in the establishment of a World Council of Churches. This contrast is vividly revealed as we witness yesterday's conference of churches at Amsterdam and the meeting of the United Nations today in Paris, just as churches world-wide are preparing for World Communion Sunday.

* *Christian Unity in Practice and Prophecy.*

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